

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### CONTENTS

	PAGE
CHRONICLE .....	339-342
EDITORIALS	
"Rome Never Changes"—"Forty-eight Ministers of Education"—Is the Secular School a Boon?—Secular Heresy—The Peril at the Gates—The Stewardship of Wealth....	343-345
TOPICS OF INTEREST	
The Program of the Congress—A Student from Abroad—The Golden Rose—The Credo of a "Savage" Race.....	346-351
POETRY	
The Pilgrim—White-o'-Caps.....	351-354
EDUCATION	
Challenging Statements.....	352-353
SOCIOLOGY	
Law and Natural Rights.....	353-354
NOTE AND COMMENT.....	354-355
LITERATURE	
The Novel Reader.....	356-357
REVIEWS .....	357-359
COMMUNICATIONS .....	360-362

## Chronicle

**Home News.**—As predicted in last week's issue, the coal conference of New York broke up without any decision being reached. It is perhaps unfortunate that

Mr. Lewis, leader of the miners, allowed himself to be put into the position of receiving in the public press blame for this unfortunate ending. The rock on which the conferees split seems to have been the demand made by the operators that, hereafter, wages should be settled by arbitration, a demand which the miners have opposed from the beginning as destructive of their main weapon, the strike. Rumors of Federal intervention in the situation were again denied, and Secretary Davis stated that there was no truth in the report that a conference would be held soon. Various bills introduced in Congress are now pending in the House Interstate Commerce Committee, and it is not likely that any of them will come out until the President decides on his line of action, a thing which he has, up to the present, shown no signs of doing. Meanwhile, however, a special session of the Pennsylvania legislature was opened on January 13, and the Governor demanded drastic changes in the laws relating to coal production. Among other things, he proposes State control of the industry and compacts to be entered into with

other States to regulate retail prices. There is no indication at present what success the Governor will have in his campaign for a radical solution of our coal troubles.

Attorney-General Sargent was called to the stand in the Senate's investigation of the alleged violation of the Anti-Trust Laws by the Aluminum Company of America, in which Secretary Mellon and his brother are said to be heavily interested.

The immediate objects of the investigation are to determine what the Department of Justice has done in the case since Mr. Stone went to the Supreme Court, and to find out whether due diligence was employed to secure evidence from the files of the Federal Trade Commission, which is charged with withholding that evidence. Mr. Sargent's testimony was chiefly remarkable for his ignorance of the whole matter. Later, Assistant Attorney-General William F. Donovan threw more light on the case. He brought out the fact that the Department of Justice could have had the Commission's files, but chose rather to go directly to the records of the company itself. It was brought out, however, that the *World's* campaign against the company was the chief incentive to the famous midnight "whitewash" of the Aluminum Trust.

The tax bill is not having as smooth a passage through the Senate as was expected by its friends. Chief among the persistent obstructors of the bill is Senator Simmons.

This Senator, however, does not seem to have behind him a united party, as it is said that pressure is being brought upon him to cease his present opposition so that the bill can be passed in time to allow taxpayers to receive the benefit of cuts when their payments come due on March 15. It is retorted, of course, that this time limit is not a sufficient argument for allowing a bad bill to pass if it is a bad bill, as charged in many quarters. The Democrats of the Senate Finance Committee, however, united on a program in which they seek to increase tax reduction to \$500,000,000 instead of the \$325,736,000 provided in the bill now being discussed. Secretary Mellon and the President have taken no further part in the discussion than to warn the country that reduction must now make impossible the substantial and speedy recall of the public debt, which is a part of the policy of the present Administration.

**China.**—While there have been no militaristic engagements since the victories of Feng in Northern China

and of his rival Chang in Manchuria, political and economic conditions remain unsettled.

**Political and Economic Unrest**

Both generals have lost prestige. Realizing their weakness the leaders are going through the process of declaring their retirement from political life, though this is probably but a feeler to find out just where they stand in public opinion. Marshal Feng resigned as head of the National People's Army and the Cabinet at once agreed to appoint him to study industries abroad. The Associated Press reports a rumor that he has gone to Russia, which is not regarded as encouraging. Governor Tuan Chi-jui issued a circular of resignation, later recalled it, then reissued it without giving any date on which it should take effect. Unofficial advices from Tokio say that Marshal Chang Tso-lin at Mukden has also announced his retirement. Meanwhile the Tariff Conference is apparently at a standstill, the inception of the Extraterritoriality Conference has been deferred and there are rumors of another war.

**France.**—At the opening session of the Parliamentary year, January 12, ex-Premier Edouard Herriot was re-elected President of the Chamber. His party's small

**Parliament Reopens**

but constant majority has made clear its opposition to the Government's plans of providing for a sinking fund through ordinary taxation, and for repaying two billion francs to the Bank of France. Not least of all, Herriot's followers stand firm against the turnover tax proposed by M. Doumer as the chief source of new revenue. While the Finance Minister can carry his program to the floor of the Chamber, its success in face of the significant opposition is a matter of speculation. It is conceded that the present condition of the Treasury makes for a national condition less precarious than it was some few months ago, yet the subordination of financial provisions to political heckling seems to explain the Government's continued inability to accomplish any definite progress.

High Commissioner de Jouvenal has announced that he is determined not to be stampeded into such concessions for the sake of peace in Syria as would prove unreasonable

**In Syria**

or contrary to the country's real interests. Much as peace is to be desired,

the position of France is altogether promising at present, and the need of hastening negotiations is not apparent. The anticipated approval of the Constitution of the Provisional Government in Damascus is expected to open the way for a settlement between the new Government and the leaders of the Syrian insurgents and Druses.

**Germany.**—On January 13 Dr. Luther was appointed Chancellor by President Hindenburg and entrusted with the task of forming a new Cabinet. It was understood

**Ministerial Crisis Ended**

at once that Dr. Stresemann would retain his post as Foreign Minister and make effective without delay Germany's entrance into the League, and her participation in efforts for a reduction of armaments. At all events

the long political deadlock was broken. So also fear of a possible dictatorship has for the time been allayed. Discontent among the extremist had only two days before become evident in a manifesto calling for the immediate abrogation of the entire parliamentary system. The document was signed by seventy leading monarchists. In the meantime, at the opposite political extreme, a Communist uprising was reported discovered in Saxony. In consequence of the existing conditions President Hindenburg gave the party leaders until January 13 to agree among themselves on the possibility of forming a Coalition Government. Chancellor Luther, it will be recalled, resigned following the signing of the Locarno treaties. The new Coalition which comes into power with his reappointment represents only the People's party, the Center and the Democrats, or less than one-third of the Reichstag vote, but at all events the long ministerial crisis has come to a happy conclusion.

**Great Britain.**—On January 12 the President of the Mining Association presented before the Coal Commission his opinion of what steps should be taken to relieve the

**Operators' Coal Terms**

situation. He suggests the following drastic changes: the miners to be willing to work an additional hour a day without extra pay; wages to be cut according to districts; the owners to effect a reduction of ten per cent in other costs; railroad rates on coal to be reduced; and the immediate, if only temporary dismissal of 100,000 men. There is little prospect that the miners will accept these proposals.

Figures showing the total revenue and expenditure of Great Britain in the past nine months of the financial year do not make particularly cheerful reading. The gross

**Financial Deficit**

total receipts amounted to £499,678,- 926 and the expenditures to £623,556,- 688, leaving a deficit of £123,877,762.

The deficit for the corresponding period last year was somewhat over £89,000,000.

**Greece.**—Premier Pangalos, who on January 3 proclaimed himself Dictator, insists in an announcement that his move is only a temporary one until politics and economics are more tranquil. He states

**Dictator's Reforms**

that the deferred elections will take place in five or six months. He further alludes to having saved the country 300,000,000 drachmas (about \$4,000,000) by abolishing the Ministry of Public Economy and adds: "I have called a meeting of the Cabinet Council and told the Ministers they must cut the expenses by another 10,000,000. The decree will be issued immediately." He has also discussed his proposal for a pact with the Balkan States. "My conversations with the Serbian Minister were at first unfavorably received; Serbia preferred an alliance but this is not a preventive of war among neighbors. I am delighted now that Serbia has given in." This pact will include Serbia, Greece, Bulgaria, Turkey and, perhaps later, Rumania.

**Hungary.**—Budapest continues the storm-center of Europe. The counterfeiting scandal, reported last week, is in itself of comparatively slight importance. The

*A European  
Storm-Center*

Government refers to it as a "common criminal case without any political or patriotic features." But the consequences are far-reaching. Duke Albrecht was obliged hastily to resign from the presidency of the *Tesz*, or Central Federation of Fascists Clubs. On January 8 the Government dissolved the *Tesz* itself on an accusation that it was heavily involved in the counterfeiting plot. Albrecht's offices were searched and many documents seized. Dr. Nadossy, Chief of Police who was said to be the real, though secret power in Hungary, was arrested, and the police power was taken over by the Premier, Count Bethlen, who at one stroke became the most important person in Hungary. The Regent, Admiral Horthy, against whom no evidence was found, has nevertheless suffered severely owing to the suspicion resting upon his entourage. Thus Horthy's rival, Premier Bethlen, assumes control of the entire situation. He has even shown friendliness to the Opposition, which demands Horthy's resignation, and is understood to have promised a general amnesty to all political prisoners, who are chiefly members of the Opposition. This would bring back Socialist leaders from exile and still further weaken both Fascism and Legitimism in Hungary. Bethlen is vigorously pursuing his investigations. Among those accused was the Chief Army Chaplain, Bishop Zadravetz, who stated that he had broken off all connections with the persons now criminally involved as soon as he became aware of their methods.

**Ireland.**—Following the home-coming of Cardinal O'Donnell, recorded in these columns two weeks ago, there has been marked rejoicing not only south of the

*Receptions  
to  
Cardinal  
O'Donnell*

Border but also in many parts of Northern Ireland where the Cardinal's Episcopal See lies. In several of the tributes presented, such as that of the Monaghan County Council, Orange members joined with Catholics in expressing their deep personal affection and admiration for the newly created Cardinal. Celebrations have been held in Letterkenny, the seat of his old cathedral, throughout his native county of Tirconnail, at his home in the parish of Kilraine and at the school where he received his early education. "O'Donnell Abu" was the popular refrain in these receptions.

**Jugoslavia.**—The anti-clerical campaign, which followed the entrance of Stepan Raditch to the Cabinet, has subsided to the discomfiture of its instigators. Dr. Mom-

*Anti-Clerical  
Campaign  
Discredited*

cilo Nintchitch, the Minister of Foreign Affairs, maintained throughout his impartial attitude concerning the Southern Slav Institute of St. Jerome in Rome. Refusing to look upon the Holy See's disciplinary measures in the College as any infringement of Jugoslavia's national prestige, the Minister, after several conferences with the Papal Nuncio at Belgrade, has accepted the appointment

of a new Rector by Cardinal Vannutelli. The Croat layman, who acted as Jugoslav Plenipotentiary at the Vatican, and whose inexperience of ecclesiastical matters had led to the unfortunate misunderstanding, is no longer in Rome. It is believed that a qualified Serb diplomat will replace him. Mgr. Pellegrinetti, Papal Nuncio, reports notwithstanding, neither left his post nor is likely to do so. His Excellency continues to take a leading part in the Catholic life of the capital.

Public interest is at the moment centered on the mission of the Jugoslav Financial Delegation to Washington for the liquidation of the War Debt. The Serbs, who were

*War Debt  
to  
United States*

the direct contractors of the Debt (the Croats and Slovenes not having then been liberated), insist now that Jugoslavia is in honor bound to pay up to the last dollar, and that she can do so if America will only make certain concessions with regard to time. The head of the Delegation is Dr. Stoyadinovitch, Minister of Finance, and he is accompanied by Dr. Djuritch, Jugoslav Minister in London, an expert in international law as well as finance.

**Latin-America.**—President Coolidge has appointed Major General William Lassiter President of the Tacna-Arica Plebiscitary Commission to succeed General Pershing. General Lassiter was command-

*Chile*

ing the American troops in the Panama Canal Zone; he is well acquainted with the details of the Tacna-Arica controversy and has been kept advised of the Commission's work. General Pershing is reported to have reiterated, before leaving Arica, his condemnation of partisan activities on the part of some American citizens connected with the Plebiscitary Commission. Meanwhile the election law committee has been active and it is now expected that the plebiscite can be held in March, on a date halfway between General Pershing's wish that it meet in April and Señor Edwards' request for it to take place in February. A report from Buenos Aires states that Uruguay has been unofficially approached by the United States to obtain its mediation in the dispute between Peru and Chile.

Following the protest of the United States regarding the retroactive character of the land laws, the British Minister has also protested to the Mexican Government. Mexico's reply to the United States' objections is anx-

*Mexico*

iously awaited both as an important event in the relations between these two countries and also because it will

probably indicate the answer to be given to Great Britain. It is assumed that President Calles will contend that Mexico as a sovereign nation can make such legislation as is considered necessary for the country. Though patient, President Coolidge is determined to protect the American land-owners, for while Mexico's right to pass laws affecting her domestic affairs must be conceded, the comity of nations demands the keeping of agreements and the President wishes that the terms of all treaties made with the United States should be observed. Curiously enough while the security of American interests in Mexico

is thus in the balance, Thomas W. Lamont of the J. P. Morgan Company, who is President of the International Bankers Committee, has announced the terms of the modified agreement approved by President Calles and the Mexican Congress, covering payment on more than \$500,000,000 of Mexican bonds. The principal features of the agreement are that the Government and the National Railway are to divide the interest liability and pay arrears, and the roads are to go back to private control.—On the night of January 10 bandits held up the Guadalajara-Mexico City passenger train, brutally and wantonly killing about fifty persons, and then setting fire to the cars. There was no mercy shown to any but the foreign passengers whose lives were spared though some of them were robbed. The bandits escaped to the hills and as soon as the report reached Mexico City four thousand picked Federal troops were sent in pursuit of them. The troopers, according to a laconic communiqué issued by the War Department, killed in action an unknown number of the bandit gang and executed eight others whom they captured. The Government professes its determination to prevent by stern measures any repetition of the outrage. It is said the outrage was committed because the bandits believed General Ferreira, Military Commandant of the State of Jalisco was aboard. The bandits are said to have acted under orders of former Colonel Manuel Nunez. They are also reported to have obtained 300,000 pesos in booty.

According to a dispatch of the Associated Press, Porto Rico is under the dictatorship of Señor Antonio Barcelo established by the professional politician, Señor Ocana.

**Porto Rico** The former, it is asserted, is President of the insular Senate, leader of the

majority party, president of the economic commission, of the board of trustees of the university and holds other offices as well.—Legislation to improve conditions in Porto Rico was prepared during December last for introduction in Congress. This includes a loan of \$50,000,000 to the Porto Rican Government as a trust fund to promote the welfare of the people of the island. The trust fund sought will remain under the supervision of the United States Treasury and is to be refunded after ten years at the rate of \$500,000 a year. According to plans Porto Rico would use the loan for the support of agricultural and industrial schools; to develop the resources and soil of the island; to transfer the control of lands illegally held by absentee or resident landlords or corporations to the people of Porto Rico, and for the cancellation of the public debts.

**Spain.**—An explanation of the present Government in Spain has been given by Alexander P. Moore, our late Ambassador to Madrid, in the course of a recent address.

**Following the Directorate** The country has no elective legislative body, but, since the abolishment of the Directorate, early last December, is being directed by a Government of ten men, nine of them the individual appointed heads of separate departments, somewhat like the members of our President's Cabinet, with the Chairman or President, at present Miguel Primo

de Rivera, their head. These ten men make the laws and the ten as a whole approve of the appropriations for each department. The only comparison familiar to the American mind might be to what we call a commission form of government. "I have never met a man of his age who was as wise and keen-minded and brilliant, and yet as simple and kind-hearted and unassuming" is Mr. Moore's tribute to the forty-year old Alfonso XIII, referred to as "the only man in the world who was born a king"—born, as he was, subsequent to his father's death. He has kept the country together amid many trials and difficulties, and is beloved by the people of his land, says the ex-Ambassador, whose further reference to Alfonso's "wonderful mother," the venerable Doña Maria Cristina, is but another tribute to the remarkable Catholic woman who was Queen Regent during the years of her son's minority.

**Rumania.**—Prince Carol's abdication has left considerable political difficulties in its wake. To provide a Council of Regents who would rule during the minority

**Aftermath of Carol's Abdication** of Prince Michel, should the throne become vacant, has been King Ferdinand's first move. Prince Nicholas,

Carol's younger brother, the Patriarch Christea and M. Buzdugan, President of the Appellate Court, were nominated by the Sinaia Crown Council. It was decided to postpone parliamentary ratification until the country quieted down. However the King wished immediate action. The opposition parties refused to vote for the law instituting the regency. They also opposed the law proclaiming Prince Michel the heir to the throne and modifying the status of the royal house. To prevent violence the Government has established a strict press censorship, prohibiting all discussion of Carol's abdication.

The return of Nicholas Titulescu, Chairman of the Rumanian Debt Commission to the United States, along with his colleagues Victor Badulescu and Savel Radulescu

**Debt Commission Returning from United States** is eagerly looked forward to. There is general satisfaction at the issue of the war debt conference which puts Rumania's finances in good condition. Reports in the American press of differences between the Chairman of the Commission and the Rumanian Minister to Washington, M. Bibesco, which are said to have resulted in the retirement of the latter, have received no official confirmation.

The first paper in the Novelists' series will be by one of America's best-known writers, Frank Spearman, author of "Whispering Smith," "Robert Kimberley," and many other favorites.

The recent Papal Encyclical will receive preliminary treatment at the hands of the Editor, in an article entitled, "What the Pope Did Not Say." A more extended study of the same document will appear at an early date from the pen of Joseph Husslein.

# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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WILFRID PARSONS  
Editor-in-Chief

JOSEPH HUSSLER PAUL L. BLAKELY FRANCIS X. TALBOT  
WILLIAM I. LONERGAN PETER J. DOLIN  
Associate Editors  
GERALD C. TREACY, Business Manager

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### "Rome Never Changes"

IT was Chesterton who remarked that it is the lot of the Church frequently to have to meet two utterly opposite charges against her at one time. She is accused of two perfectly contradictory things, one of which at least cannot be true. "Rome never changes" is one of these charges, for when it suits her enemies, they will just as well come forward with the charge: "Rome has changed altogether."

"Rome Never Changes" is the title of an editorial in the latest number of the *Christian Register*, organ of the Unitarians. For false assumptions, inaccurate statements and garbled quotations, this editorial wins a high place in the long series of anti-Catholic controversy. The occasion is the Encyclical of the Pope promulgating the new feast of Christ the King. *Time*, which ought to know better, had already set the style for comment on this encyclical by these offensive words:

Pope Pius XI is Vicar of Christ who, his Church claims, received from God the absolute right over all created things, civil affairs, Christians and even non-Christians. So the Vicar can say with equanimity no doubt in an encyclical letter sent last week, etc.

This ludicrous distortion of truth is matched by the *Christian Register*, which certainly does know better:

Pope Pius has just instituted a new Catholic festivity, which he calls "the feast of the Kingdom of Christ." It is religio-political. It is designed first as an opposition to laicism, or the rule of the states of the world by non-ecclesiastical powers.

Apart from the name of the Pope (incompletely given), everything else is wrong. The feast is the "Feast of Jesus Christ, King." It is not religio-political. It was not designed first as an opposition to laicism. And laicism is not the "rule of the states of the world by non-ecclesiastical powers." And the quotations which follow are garbled. And thus is started on its way another of the long line of fantastic accusations against the Church. This

is not the first time the *Christian Register* has offended in this way.

It is a very old trick to present Catholics as holding some grotesque error which every decent and rightminded man instinctively rejects, and then triumphantly to point them out as enemies of mankind. This particular trick of depicting Catholics as against the rule of the states of the world by non-ecclesiastical powers, or as aiming at subjecting all nations to political sovereignty of the Holy See, what Mencken irreverently terms "putting a wop in the White House," has been exposed more than once. Laicism, which the Pope along with every clear-minded Christian, every sincere Protestant, condemns, is merely the un-Christian theory that the State is supreme over all rights of religion, of God and of conscience; that in the case of the conflict between duty and conscience and law of State the conscience must yield; that religion, namely the worship and service of God, is subject to the State. "Render to God the things that are God's and to Caesar the things that are of Caesar."

### "Forty-Eight Ministers of Education"

SO often are they wrong on points of American history and constitutional limitations, that one is tempted to suggest a Federal Department for the education of Masons of the Southern Jurisdiction. In a recent issue of the Masonic *Bulletin*, Mr. Joy Elmer Morgan, editor of the *Journal of the National Education Association*, sets forth what he considers the reasons which necessitate the establishment of a Federal Department of Education.

As has been previously observed, Mr. Morgan labors under the delusion that what the States have failed to do for their schools can and will be done forthwith by a Federal Department. But he also wanders in other fields of fantasy. Thus he urges Congress to pass the Curtis-Reed bill because "The United States is the only great nation in the world without a minister of education."

This is remarkable logic. What other nations do is not necessarily a rule and guide for the United States. There was a time when an eighteenth-century Mr. Morgan might have said with substantial accuracy, "The United States is the only great nation in the world without a king or emperor." Mr. Morgan's argument would be sound were it a fact that in all essential details the Government of the United States is the same as those Governments which have a minister of education, and, occasionally, a minister of public worship and religion as well. Would Mr. Morgan suggest that this latter official be introduced in the United States? He would not, for he knows that a Federal minister of religion is not provided for by the Constitution. That is the precise reason why there should be no Federal minister of education. The Constitution does not provide for him.

But Mr. Morgan's argument is worse than inconclusive: it wholly disregards the facts. Under the Constitution, regulation of the schools is reserved to the States and forbidden the central Government. Consequently, there is no Federal Department of Education; but by the

same consequence, in every State, that is, in every jurisdiction in which education is subject to supervision or regulation by the civil authority, there is a minister of education. Hence, in response to the parrot cry "This is the only country in the world without a minister of education" the wholly accurate retort is, "This is the only country in the world in which there are forty-eight ministers of education."

Should these officials prove unequal to their responsible tasks, then the case for public education is hopeless. No man can eat for another, or sleep for him. Within the limits of the Constitution, the respective States are self-contained, self-governing bodies, and the Federal Government is foredoomed to failure when it undertakes functions which the States are unable or even unwilling to perform.

The central Government best consults the common good, which after all is its chief office, by confining itself to the sphere marked out for it by the Constitution. As Mr. Morgan, the Southern Masons, and the National Education Association appear to be unaware, its guide is not the usage of other countries, but the Constitution. This is not Great Britain or France or Italy, but the United States.

#### Is the Secular School a Boon?

**I**N his usual clear and forceful manner, Cardinal O'Connell of Boston recently drew attention to the grave obligation incumbent upon fathers and mothers to provide for the religious training of their children. "How many fathers and mothers are really doing their duty to the Republic by giving their children training in Christian morals, with a view to forming a genuinely Christian character?" the Cardinal asked. "My answer would be that a very small proportion of fathers and mothers give any thought at all to the actual training of their families in Christian principles."

Catholics, the Cardinal observed, are meeting their obligation in this respect by sending their children to Catholic schools. Upon many Catholic parents this imposes a hardship that is serious, since they also pay their quota for the support of the State schools. Is it too much to hope that this burden will one day be lifted? We believe that as soon as the true effects of secularized education are understood, a change will take place. Thoughtful men all over the country are beginning to realize that a system of schools which excludes a majority of our young people from the opportunity of instruction in religion and morality, is not an asset to the country. They are also aware that unless the precepts of religion are taught at school, they will not, in all probability, be learned in after-life. The connection between the increase of lawlessness in this country and the secularized school is plain.

As Cardinal O'Connell pointed out, public schools in which religion is given its rightful place exist elsewhere and flourish. An example near home is the Province of Quebec in which Catholic and Protestant schools exist side by side, supported alike by the public funds. We are at present far from ready to accept a similar arrangement

in this country, primarily because of the false notion that an American school must necessarily be a secular school, and also because of misconceptions of the force of certain inhibitions in some State Constitutions. But given the fact that the secularized institution practically debars a majority of our young people from training in religion, and a sharper realization of the fundamental truth that peace, order and true prosperity cannot be secured without religion, and a way to change these inhibitions can be found. The problem is not so much "Can we afford to weaken the secular school?" as "Can we afford to continue it?"

#### Secular Honesty

**T**HE director of the Federal prohibition unit is arranging to placard the country with posters advising all good men and true to conform to the "don't" of the Volstead act. Thus it will be a profitable year for the printers and lithographers, but if Congress enters upon the function of teaching morality by the billboard, it might expend some of \$33,800,000 asked by the prohibition unit in urging our young people to acquire old-fashioned habits of honesty.

Last August, the president of the National Surety Company, Mr. William B. Joyce, began a campaign of this kind. Life insurance companies find it profitable to teach people how to live long, and the surety companies are discovering that their profits are largest when thieves are fewest. In a letter to the *New York Times* Mr. Joyce wrote that the increase of dishonest practices among young people was causing him and his associates grave uneasiness. Three-fourths of all the major crimes in this line were committed, he argued, by persons under twenty-six years of age, and this fact indicated that the career of dishonesty was begun many years earlier. Yet there appeared to be no institution which undertook to develop habits of honesty in our young people. For obvious reasons, the public school had failed. Forbidden by law to teach religion, it had concluded that it was not called upon to teach honesty. The conclusion was not far from the mark, since the morality which does not rest upon the basis of religion, does not wear well.

Mr. Joyce sought to find a solution by printing 20,000 text-books on honesty as the best policy, distributing them among the teachers in the public schools. The texts furnished "material for honesty lessons," and in some points embraced exposition of the topic from the standpoint of the natural law. As far as it goes, such instruction is good, but it is insufficient. Property rights constitute but one part of ethics, and that not the highest. Furthermore, the same natural canon which bids us respect the property of others, also prescribes our duties to God, as He is known by the light of natural reason. At this stage, the task of the secularized public school becomes difficult, perhaps impossible. It can insist upon the presentation of one set of ethical standards, those referring to property, but it cannot well insist upon man's duties to the very Being who is the source and sanction of all moral standards.

Ethics is not enough for our children. They need that morality which is based upon religion, and they need religion as the spirit of the school in which they are instructed. Mr. Joyce belongs to that constantly growing group of thoughtful men who recognize the failure of the secularized school to produce a God-fearing, law-abiding generation. The sooner we make possible a system of education which recognizes the place of God in the school and in the heart of the child, the sooner shall we come upon the real solution of the crime-problem which today disgraces our country.

#### The Peri at the Gates

**I**T is not recorded in the mythologies that any peri ever passed through. The gates were always closed, barred, and guarded.

For more than seven years a modern peri known as the Federal education bill has been waiting at the portals. At its first appearance, it seemed that the gates might swing wide, but vigilant watchmen were on duty. They examined the bill's credentials, and ordered new locks.

But it is clear why the bill still waits, in spite of the tireless propagandists who have worked to pass it through. From the outset a few public-spirited men who saw the danger of Federalized education, bravely denounced this plan to destroy local control over the local schools through the lure of Federal subsidies. Had not these men presented their case day in and day out through these weary years, the propagandists would undoubtedly have won their will.

The new bill cleverly omits all mention of subsidies, programs and control. The National Education Association and similar organizations realize their fatal error in exposing their hand so plainly in 1918. For the last six months, some of their agents have been protesting that they oppose the use of Federal subsidies and anathematize Federal control. Other agents, more highly placed, frankly admit that they support the Curtis-Reed bill because it is the only way to get back to the old Smith-Towner bill.

In its apparent innocence lies the chief peril of the Curtis-Reed bill. Its backers can argue with a show of plausibility that local control of the schools cannot be endangered since the bill carries no appropriation, to be distributed on the fifty-fifty plan. In rebuttal, the admission of the bill's most influential supporters may be instanced. Added to this, there is no logical reason why the men who asked for Federal control in 1918 should now abandon that policy and condemn Federal control. Only by impeaching their intelligence can their sincerity be saved. In either case, they are not the class to which any control over education should be entrusted.

If we fail to watch the gates carefully, the bill may slip through. It has a host of friends: the National Education Association, the Masons of the Southern Jurisdiction, the Junior Order, the Klan, and various women's clubs whose members have a vague idea that in some way, which they could not explain if questioned, "it will improve the schools." Hence it cannot be said too earnest-

ly that the same reasons of bureaucratic control which condemned the old bill of 1918, can be urged with substantial accuracy against the Curtis-Reed bill. A Department of Education would not be needed, even were it authorized by the Constitution—and it is not so authorized. For the local schools are the concern of the local Governments, and the Federal Government can provide for its own educational activities through the present Bureau at Washington.

#### The Stewardship of Wealth

**F**RANK MUNSEY'S bequest of an amount said to be in excess of \$40,000,000 to the Metropolitan Museum of Art once more raises a perplexing question that seems to be inherent in our present social system. About Mr. Munsey's absolute legal right to dispose of his money in any proper way he chose, there can be little question. Neither can any one doubt that the Museum is a worthy object, for it has mightily helped to the cultural education not only of New York, but of a large part of America's population. The fact that Mr. Munsey never showed any special interest in the Museum does not change the matter, though it would seem to be true that he left it there, as the *Nation* put it, "simply because he did not know what else to do with it." The fact remains, nevertheless, that the now famous bequest caused everywhere a sort of stunned surprise in all who heard of it from the announcement in the press.

Why was this? Was it merely because we have become accustomed from former wills to see rich men putting back at least part of their wealth to a more direct and generally useful service of the people? Mr. Munsey has gone and cannot tell us why he did what he did, nor does it appear that he left any explanation of his act. AMERICA would rather believe the surprise that greeted his will was due to a fuller realization on the part of most people that it can no longer be said that it is nobody's business what a man does with his money. More and more people are beginning to see the truth of the words which Pope Leo XIII quotes from St. Thomas Aquinas:

Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need.

Pope Leo himself adds:

Whoever has received from the Divine bounty a large share of temporal blessings . . . has received them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's Providence, for the benefit of others.

Undoubtedly the first in line to receive this benefit are those who helped largely in the creation of Mr. Munsey's wealth, and it is undoubtedly the thought of the fate of the newspapermen and printers when his papers are sold, as he sold or "killed" so many others, that caused, for instance such a scathing "epitaph" of Frank Munsey as the widely quoted one from William Allen White. Until our wealthy men become persuaded that they hold their wealth "as the stewards of God's Province," we shall probably continue to be shocked at such exhibitions of insensibility to the wants and needs of mankind on the part of those who are favored with wealth.

## The Program of the Congress

EUGENE WEARE

*Special Correspondent for AMERICA  
[Last of a series of articles on the Eucharistic Congress]*

CARDINAL MUNDELEIN, as the sponsor for the XXVIII International Eucharistic Congress which is to be held in Chicago, June 20-24, has issued a formal invitation to all the Catholics of all the world to participate in the proposed discussions, deliberations and ceremonies. In response to this there have now come assurances which indicate that, in point of dignity, splendor and numbers, in the position and prestige of those who are to be present and the widespread interest which is being manifested in all parts of the Christian world, the Congress at Chicago bids fair to be the "greatest religious celebration ever held on this continent." It is certainly well within the facts to say that, if intelligent planning and preparation of the preliminary details incident to such a huge undertaking count for anything in the way of ultimate success, then the XXVIII Congress, even at this early stage, may be written down as certain to be the outstanding religious triumph of a generation.

It should be noted, because it is important, that the Congress is something more, and beyond, a local, or diocesan, or even a national demonstration. It is *Catholic*; the appeal has gone forth to the Church *Universal*; the gathering is to be international and universal in both scope and pretension. The invitation to participate in this glorious manifestation of faith is extended to all, the lowly as well as the great, the pious and devout as well as the erring and the halting. All are invited and urged to play their part, however small and inconspicuous, in this public tribute to Jesus Christ in the Sacrament of the Altar.

It is planned to have the Congress open on Sunday morning, June 20, with the reception of Holy Communion by all the Catholics present in the city. Thus it is hoped to gather the one million Communions which are to be offered as a *spiritual bouquet* to Our Holy Father, Pius XI. The visiting Congressists will be distributed throughout the city and assigned by groups to the various churches where special Masses will be celebrated in honor of the opening of the Congress. For this occasion it is planned to secure the services of a number of eloquent preachers who will fill the pulpits of the various churches for the opening sermons of the Congress. At high noon on the same day, at the Cathedral of the Holy Name, the formal opening of the Congress will take place. The Cardinal Legate will be formally received in a solemn church ceremony, with all the pomp and splendor of our Catholic ritual. The preacher on this occasion will be an eloquent Cardinal Prince of the Church.

On Monday, the second day of the Congress, there will be the Children's Mass at the Stadium on the lake front. This is a huge, open-air structure which is said to be the finest thing of its kind in the United States. Something

like 160,000 people may be accommodated within its lines. An altar is to be erected at one end of the Stadium and the children's choir of 50,000 voices will be seated in the center plat and between the sides of the great stands. The celebrant of the Mass will be one of the visiting Cardinals and the sermon will likewise be delivered by a Cardinal. With the aid of the microphone, the amplifiers and the "loud-speakers," it is promised that every word of the ceremonies, as well as the sermon, will be rendered audible to all of the vast multitude within the radius of a mile.

The famous Colosseum is the place in which, the principal, or central indoor meetings will be held. The general subject selected by the Holy Father as the theme of all the discussions is: "The Holy Eucharist and Christian Life." The most eminent scholars of the Church in all lands have been invited to prepare papers for the discussions of the Congress and notable orators will be called upon to address the various meetings on some particular phase of the general subject. These specially prepared papers and addresses will be gathered together as part of the official record of the Congress and, afterwards, published in a substantial volume, thus making a permanent contribution to the literature of the Church dealing with the Blessed Eucharistic.

All the large assembly halls of the city have been secured for the sectional meetings. The plan is to hold these meetings each afternoon simultaneously with the holding of the principal meeting at the Colosseum. In those parts of the city where there are great groups of foreign-born Catholics it is planned to conduct the discussions in a foreign language. For instance, in the territory largely inhabited by Polish Catholics, the meeting held in that section will listen to discourses in Polish; in the sections where there are great numbers of German Catholics the discussion, or a great part of it, will be held in German. Outstanding Catholic clergymen and laymen from a number of the European countries will be invited to Chicago to address these various sectional meetings and to participate in the discussions.

On Monday, Tuesday and Wednesday mornings a solemn Pontifical Mass will be celebrated at ten o'clock on the grounds of the great Stadium. An executive meeting of the delegates to the Congress will be held each day at noon and the general and sectional meetings will be held in the afternoons. Monday has been set apart as Children's Day; Tuesday will be assigned to the laity, to the men and women, with a monster open-air meeting and rally, under the auspices of the Chicago unit of the Holy Name Society, at the Stadium on Tuesday night. Wednesday will be devoted to Catholic Higher Education. On

Thursday, the great open-air procession of the Blessed Eucharist will be staged on the seminary grounds at Mundelein, just outside the limits of the city.

It is the procession which is always the outstanding event of a Eucharistic Congress. For this year's gathering it is planned to conduct the procession, not along the crowded and ugly streets of the city, with the danger of outrage and sacrilege, but rather out in the country, under the open sky, in what is easily the most gorgeous natural setting imaginable. Near to the little town formerly called Area, but which now bears the name of Chicago's illustrious Cardinal, the Catholics of Chicago have built what is unquestionably the very finest theological seminary in all the world. Set down in the heart of a magnificent tract of some 1,200 acres of rolling ground, are seven very attractive and substantial buildings, all fronting on a sort of mall, with a wide-stretching esplanade, and spacious approaches with steps that lead down to a natural lake, the whole forming a setting that is indescribably beautiful. There is a positive something about the place which suggests the inspiration of a great genius. The grounds are well wooded and watered and there are miles and miles of paved roads, winding hither and thither in glorious abandon, the like of which it is worth going miles to see.

Here, within these grounds, the great Eucharistic procession of the vast Congress will be held. Along the shores of the lake, starting from the gorgeous chapel, the procession, rich and colorful, with all the pageantry of the ages and all the splendor of Catholic art and ingenuity, will wend its way with our Eucharistic Lord. In the "line of march," will be princes, prelates and priests, the rich and the great, the poor and the lowly, in common tribute to the Sacred Host. A hundred choirs stationed at intervals along the road will catch up the chant of the solemn hymns to blend in unison with the quiet tread of the marching feet.

It is not unlikely that 250,000 people will participate in the open-air procession at Mundelein. To provide for these, extensive and detailed preparations are now under way looking to the safety, comfort and order of all. Special transportation facilities on four railways have been provided for, especially constructed roadways are about to be completed and parking space capable of accommodating 50,000 automobiles, is now being laid out and marked on a stretch of land close to the seminary grounds. Public comfort stations, drinking fountains, wash-rooms, restaurants and lunch rooms, a fully equipped hospital, first-aid stations by the score and a dozen other similar facilities, all important and necessary where great crowds are assembled, have been planned and provided for.

The truth is that the further you examine into the details of the plans for the great Congress the more amazing the whole undertaking becomes. This writer is not without certain experiences in the examination and study of plans and programs for great celebrations. Not infrequently, over a period of years, both at home and abroad, his was the task to "cover," as a special writer, any number of civic, national, racial and political assem-

blies, pageants, conventions and what-not. But all these fade before the plans for the XXVIII International Eucharistic Congress. The Chicago enterprise is easily the most pretentious and, at the same time, the most intricate of all. As you go into the details of the whole undertaking you begin to doubt the possibility of it all until you meet with the men who stand in the background. And then, when you get to see something of these, you begin to understand. There is a group of priests, out in Chicago, working away quietly on the plans for the Congress next June and without any show of bombast or bunting. I may be mistaken but I am willing to risk the prediction that theirs will be the most glorious triumph of a century.

## A Student from Abroad

ARTHUR A. YOUNG

[The author of this paper is a Chinese student in the University of Missouri.—Ed. AMERICA.]

**T**HREE are three cycles in the life of a foreign student in America: first, his thoughts before he comes to America; second, his impressions on arrival; and third, his self-reckoning on Graduation Day.

I have lived through these three cycles.

Picture the foreign student in his home town, thousands of miles away. It may be in Persia, in China, or in the hinterlands of the West Indies. Wherever it is, the picture is much the same. He is ambitious. He is young. He is steeped in the traditions of his country, its history, its civilization. He knows all the injustices his people have suffered from the hands of white men and is determined that his life shall be devoted to his country's emancipation.

He has heard of Europe as a decadent country whipped in two wars and of America as the greatest country on the face of the earth. He dreams of her as a land of liberty, of progress, of cosmopolitanism. He has read somewhere in history-books that America has wealth, is a leader, morally as well as financially, among nations. He has heard the story of Washington, and of how Lincoln rose from a log cabin to the White House.

He pictures millions of American Indians crowding the cities and over-running the States. That must be a glorious country in which to live, he says to himself, a cosmopolitan nation to the *nth* degree with the best of Europe brought together upon one spot.

He has listened to the talk of missionaries who tell him of America's glittering opportunities, how easy it is to work one's way through school, how America is a Christian nation where everybody is treated alike. He visions America as a great friendly nation extending a welcoming hand across the seas. He cannot resist so great a lure.

Here he is on the ocean. How hard it was to leave behind the folk nearest and dearest to him, to enter as a stranger a strange land! The last goodbye kisses, the tears, the final words of admonition from dad—these memories haunt him as the boat that is separating him further and further from the dear ones approaches the

fascinating land. He fortifies his spirit against these discouraging thoughts by the glamor of the adventure before him.

The land of liberty looms in the foreground. He sees the Statue of Liberty shimmering in the sunshine and he lifts a silent prayer of thankfulness. No sooner is this done than he enters the second stage of his career as a foreign student.

He is herded pell-mell with the rest of the passengers on Ellis Island. Knowing that he is from a good family, he cannot understand why he has to rub shoulders with people socially far inferior to him. He is pushed, jammed, maltreated, cursed. He receives the suspicious looks of the inspecting officers. He is examined as if he were a traitor or a thief.

The unfriendly faces, the rough words, the ungentlemanly treatment, these astonish him and he begins to get mental jars about his previous conception of America. He inclines to conclude that he has landed into a hell hole, but as soon as he sets foot on Manhattan and comes in contact with the material America that fascinates his senses, he is paralyzed and lost.

From brilliant show-windows lifelike ladies almost shout to him to embrace them. Revolving barber poles, tall skyscrapers, whistling automobiles—and people, people, people everywhere—these grip his interest and neutralize his first impressions. He moves on through this sea of materialism, wrapped in its grandeur and drowned in its hysterics. His mind gyrates, flounders, and rhapsodizes over the life that has made such achievements possible.

He arrives on the campus. Life here is much quieter. He has time to ponder over what he has seen. Hello, where are the American Indians he read of in story books? Even in the secluded college town, there are no Indians. He makes inquiries of friends and later learns by deduction that the white men came and shooed away the Indians, seized their lands, built skyscrapers, erected factories, and now they are all practically exterminated. His doubts of America begin to gather.

Every time he stands before some epic of America's material push, or listens to some speaker expounding the virtues of the continent, or talks with some student impregnated with the country's superiority complex, a picture of the vanished Indians looms before his mind.

Being on his own resources he tries to get work. Handicapped by language and marked as foreign by his colored skin, he receives the unfriendly welcome of employers, and wonders how he ever came to pre-judge America as the land of cosmopolitanism. He notes that the people are narrow-minded, prejudiced, uneducated.

Sheer nerve propelled by dire need once forces him to invade an institution in Chicago of which he has heard a great deal in his own country. He asks for help in getting work and is told that as he is not properly introduced it cannot help him. He thought such places were for the friendless.

He is unlike the majority of foreign students whose sole interests are their books and their landlady. They miss the real America, not because they so desire but because

the "Keep-off" signs hedge them on all sides. It takes real nerve for a foreign student to leap these barriers.

"Go-to-hell" is a complimentary term a friend says, and he treasures it in memory for future use. Lo, on some social occasion he struts it forth only to discover the joke, to his deep mortification.

His classmates pass him as a tree on the street because his skin is tanned by the Persian sun. He gets acquainted with a girl student who seeks his help in mathematics. One day he bolsters up the nerve to ask her for a date, and he is frankly told that if he means it, the public would talk.

The baccalaureate procession marches up the quadrangle and the foreign student takes his seat on the first row of the auditorium. Four years of narrowing campus life is the price paid for this distinction. He listens to the intonations of the speaker, whose every uttered word he silently mangles to pieces. He is completely disillusioned now over the whole American show. He lives over his entire life in America in retrospect, and silently asks himself what he has gained by coming to the States.

"What have I placed on the asset side and what on the liability side of my life during these four winters and four summers?" He can think of few gains but many losses, spiritually, morally and physically.

He has acquired many habits. He now smokes, drinks, plays poker. His contact with American students has taught him to curse and few days now pass when he does not hear or use an infernal word. He has lost all respect for women. His chivalry for the fair sex was a habit at home; now it is an exception.

He has lost faith in men, American men. He has not met a friend who would go to the extent he would go to help him. So-called friends have cheated him at cards.

He has deteriorated physically. His ancestors were good athletes, but when he first tried out for track in his freshman year, he was so discouraged by the selfish contacts and the unfriendly eyes that he decided that there was little real sportsmanship in college athletics.

He now likes the superficial things of life, is extravagant, and has learned the gentle art of loafing.

But his greatest loss in America was a development of snobbishness. To save himself he had to be snobbish. So many students with whom he came in contact pretended to be superior that he had to do likewise to show them that though his skin was brown he was not inferior. He would steel himself mentally when he came face to face with Americans. He would pose, and when after his posing the student showed an interest to befriend him he would assume an I-don't-care-to-know-you attitude. He has declined spiritually, since he lost the spiritual touch of his home and his people.

But there is one thing he has added to the asset side of his character. He has gained resourcefulness, push, initiative. With easy life at home and numerous servants at his beck and call, he would never have developed this quality. But here he had to fight for his rights, struggle for his living, show his stuff without sympathetic guidance.

But the foreign student, after all, says that his stay was a great experience. He does not altogether regret it.

## The Golden Rose

JOHN G. ROWE

**W**HAT has been described as the rarest Christmas gift, and what is indeed one of the rarest of all the gifts that the Holy See bestows, was the presentation last Yuletide of the Golden Rose by the Pope to the Queen of the Belgians, to mark her Majesty's silver wedding.

A cluster of roses and rosebuds growing on one thorny stem, all of the purest gold and chisled with exquisite workmanship, the gift represents by its precious metal, its odor and its balm, the Godhead, the Body and the Soul of our Blessed Redeemer. In its cup, among its petals, the Holy Father, at every benediction he pronounces upon it, inserts a few particles of amber and musk. It is blessed on the fourth Sunday in Lent, and bestowed during the ecclesiastical year on the royal personage whose zeal for the Church has most shown itself by pious deeds or pious intentions.

Of late it has only been given to Catholic queens, the "sword and cloak" being sent to deserving princes. If no one merits the gift, it is kept in the Vatican.

The Rose, presented to the Queen of the Belgians, is said to be a miracle of the goldsmith's art; the filigree metal is cunningly carved in perfect imitation of branch, leaf, stem and bloom. It was conveyed by the Papal Nuncio to the Queen. The actual presentation took place during High Mass in the new chapel of the palace at Laeken, and was a most picturesque medieval ceremony, a Papal Brief being read eulogizing the Queen's personal qualities and her devoted service to the Catholic Church.

Her Majesty was the Duchess Elizabeth of Bavaria before she married Prince Albert in October, 1900. Her husband was the son of the late Count of Flanders, and succeeded his uncle, Leopold II, on December 17, nine years after their marriage. In spite of her German origin, she was a most determined opponent of the Central Powers in the Great War, and indeed is looked upon as one of the heroines of the War. Since the peace she has ardently striven to repair the injuries done her people and her religion by the German invasion. She and King Albert have two sons and a daughter, all three of whom were born before the Great War. Curiously enough, she and her husband are never called the Queen and King of Belgium, but always "of the Belgians."

The celebrated and highly esteemed late ex-Empress Eugénie of the French was a previous recipient of the Golden Rose. She was the daughter of Count Montijo of Granada, Spain, but on her mother's side was of Scottish Jacobite descent. She was a most pious Catholic, but knew some of the bitterest sorrows that could befall any woman. Married to Napoleon III in 1853, she kept a brilliant court, yet nevertheless exercised the greatest benevolence and advanced the Catholic Church in France in every possible way. Among numerous other beneficent actions, she established St. Vincent de Paul soup kitchens

for the relief of the starving poor. After the defeat and capture by the Germans of her husband at Sedan in the first Franco-German War, she had to fly from Paris, in disguise, to England, where she was subsequently joined by the ex-Emperor on his release by the Germans. They resided at Chislehurst in Kent, but he died within little more than a year. Then, in 1879, her only son the "Prince Imperial," as he was called, and the hope of the Napoleonic party of France, was killed in the Zulu War, fighting for England. He was out with a small scouting party which was surprised and rushed from a near-by jungle by a band of Zulus. His horse bolted before he could mount it, and, unable to escape and left all alone by his companions, he was done to death by the savage assailants. The Empress Eugénie lived to within a few years ago.

Other recipients of the Golden Rose were Queen Isabella of Spain in 1868, two years before she abdicated in favor of her son, Alfonso, the Prince of the Asturias; Henry VIII, in 1510, just a year after his coming to the throne, for joining the League of the Sovereign Pontiff, Julius II, against the ambitious designs of the French monarch; Frederick the Wise of Saxony, in 1519, for his opposition to Martin Luther, the apostate Augustinian friar; and Charles IX of France, in 1572. This last presentation was made in error and has ever been used by Protestants and anti-Catholics as a weapon against the Papacy and the Catholic Church. It was just after the dreadful and infamous "Massacre of St. Bartholomew's Day."

The Pope really sent the rose to Charles IX, misled by first reports that the awful business was not of the king's contrivance and had not his sanction. Charles was so overwhelmed with horror and remorse that he implored the Holy Father to send him some signal proof that he had not forfeited all claim to be looked upon as a Christian monarch. The Pontiff was imposed upon and subsequently deeply regretted his action, on learning the truth of the horrible matter.

To do Charles IX bare justice also, he was one of those weak-minded semi-imbeciles who have too often occupied thrones, and he was terrorized by those around him, who informed him that the Protestants, or Huguenots, were about to massacre him and all the Royal family and that the only means of safety was to anticipate them by allowing the people to defend him and destroy their rabid enemies. The responsibility lies wholly on his mother, Catherine de Medicis. He gave a reluctant consent to the atrocity and dashed furiously out of the room, leaving the conspirators aghast at his violence. They hurried forward the scheme at once for fear he should change his mind and countermand the order. He did order the massacre to be stopped at the end of the day—proclaimed by sound of trumpet that the carnage should cease. But his command was ignored by the conspirators, who continued

the slaughter for two more days; and from that fatal hour he suffered extreme agonies of remorse, particularly on his death-bed, two years later.

"Whether I sleep or whether I wake," he was wont to exclaim, "every moment I am haunted by visions of murdered men, all covered with blood, and hideous to behold."

It was this evidently sincere remorse, as well as the false report conveyed in letters written to the provinces and to the surrounding Catholic Powers, ascribing the fearful enormity to the ancient feud between the rival houses of Guise and Coligny, that led the Pope into the error of bestowing the Golden Rose upon the guilty monarch. It was not until some time after that the truth appeared, when the Duke of Guise, who commanded the arrangements for the massacre, refused to accept the chief share of the infamy. The King was then obliged to avow in Parliament that he had himself signed the order for the massacre. Yet, prior to it, the crowned weakling had led the Pope and everyone else to believe that he was really anxious to exercise religious toleration in his realm and reconcile his Protestant and Catholic subjects. For long previously too, the country had been distracted and deluged with blood by continuous civil war between the Huguenots and Catholics, and neither side could show an unblemished record.

Charles IX of France was the only recipient of the Golden Rose who is regarded as having been unworthy of it.

## The Credo of a "Savage" Race

R. J. McWILLIAMS, S.J.

**A**T the extreme tip of southern South America live a Fuegian people known as the Yagans. More precisely they inhabit the country of Beagle canal and the surrounding islands. Some fifty years ago they numbered about 2,500 souls; today there remain only some seventy pure members of the race. Contact with modern civilization, alcohol and the inroads of disease account for their reduction. In the early part of the last century Charles Darwin visited these peoples and after a superficial investigation erroneously reported them as being cannibals and ignorant both of religion and all knowledge of God. It remained for some Protestant English missionaries, who took up their work among the Yagans about the middle of the nineteenth century to refute the charge of cannibalism. But beyond finding out that the Yagans initiated their youth secretly into the tribe, they were unable to get any information as to the name or details of this ceremony, still less to report on the existence of religion among these primitives. As happens so often among primitive tribes, however, it is precisely in these secret ceremonies that their religious beliefs appear. Both in and out of these affairs the "savage" shows a reverence and awe for his Supreme Being, a reluctance to speak of Him to outsiders, that recalls the ancient Hebrew reverence for the name of Yahwe. Hence it is, that not until a stranger has won the confidence of these natives will

he come to an intimate knowledge of their religious beliefs and practices.

It remained for two priests—Father Gusinde, S.V.D., vice-director of the Ethnological Museum of Santiago, Chili, and Father Koppers, S.V.D., editor of *Anthropos*—to win such confidence from these natives. They took the tribal initiation of the Yagans—the first known whites to be adopted by this people—and thus the way was open to a full knowledge of their beliefs, religious ceremonies, etc. This occurred in 1922.

The Yagans are lowly nomad hunters; they engage neither in agriculture nor the raising of cattle, but make their living from the fruits and vegetables that nature supplies and such food as can be gained in fishing and hunting. Their weapons are the lance, harpoon and sling. They are Pygmoids and one finds among them elements of the most archaic cultural cycles. They are primitives of one of the most ancient types of man.

What then could such people know of God and religion? Did not the popular travelogues school us for years in the idea that these elements were either wanting or present in crude rudimentary form among "savages"? "To have admitted," says Dr. Paul Radin of evolutionary ethnologists, "among primitive peoples the existence of monotheism would have been equivalent to abandoning their whole doctrine of evolutionary stages." Yet here among the Yagans we find a belief in a single Supreme Being. The natives call Him Vatauineuva. They know Him under other names that mean "the Eternal," "My Father," "the Very High," "the All Powerful," etc. But these names are always referred to one and the same Divine being. Vatauineuva is good, the owner of all things, the supreme and invisible Spirit, master of life and death and dwells in heaven. Sometimes primitive peoples, as for instance among some native Australians, conceive their Supreme Being as married. Not so the Yagans. Such an idea in connection with Vatauineuva is inconceivable. Moreover the Yagan regards Vatauineuva as seeing and knowing all things; hence it is useless for a man to believe he can commit sin or violate the tribal prescriptions however secretly, without subsequent punishment from the Supreme Being. It is from Him they seek all blessings, and prayers play a great part in their daily life. They address Vatauineuva with invocations that are sometimes stereotyped, sometimes spontaneous in form.

Naturally we might suspect the influence of Christian missionaries or of other outside contact, in such beliefs. But in the first place the Yagans deny vigorously all such influence in their ideas of God. Secondly their names for God bear no resemblance to Christian ones. And finally Father Koppers secured the testimony of the Protestant missionary, Mr. Lawrence, who lived for fifty-three years among the Yagans, denying the infiltration of Christian beliefs among these natives.

These primitives believe, too, in the immortality of the human soul. The spirit of the deceased goes off to the Orient but often returns at night to the Yagan country. The native confesses humbly that he does not know whether after death, the soul is happy or sad, whether or

not it ever goes to dwell with the Supreme Being. That is why, they say, death makes them so depressed. Nevertheless the wicked man will not go unpunished; at least Vatauineuva will punish him in this life. For so primitive a people the Yagans have a well developed notion of spirit, which they compare to the wind. Spirits are subtle and invisible (only the medicine men can see spirits in flight). Vatauineuva moreover is the Supreme Spirit. Besides there are good and bad spirits. The devil is the most wicked of all evil spirits. But we are digressing.

Let us return to the respect and grief shown for the dead. Formerly the Yagans cremated their dead because they lacked proper tools for digging deep graves and did not wish to leave their departed ones a prey to wild animals. At the same time the dead man's hut and personal belongings were often burned, because the sight of these would sadden his parents or relatives. The grief manifested on such occasions was sincere and profound, and the demonstrations of it were both private and public—the latter being especially marked in the case of violent deaths. Painting the face, beating the breast to blood, etc., are some of the signs whereby the Yagan shows his sorrow over the loss of a dear one. But perhaps the best sample of the effect death has, is seen in the following funeral chant, which is at once solemn and monotonous, simple and full of vivid imagery and profound emotion:

"Oh! how unhappy we are because these two (Fathers Gusinde and Koppers) force us to sing our funeral chant. They come from a very numerous people while we are so few in number. Our survivors are like little birds that have escaped the hunter. And Vatauineuva has taken our best. . . . He has taken my children, all my family. And the two children that remain to me will soon go off on the same route as the others. My cousin too has lost many of her relatives; yet she has still a brother who possesses a thriving family. But I—I am all alone and have only one distant parent. . . . Alas! Alas! my Father, thou dost make me suffer much; thou hast punished me severely. Oh how many people there were once in the West! (whence the woman chanting came). And now there remain at most but two or three. Ah me! He has left me but one parent to snatch her away too!"—Fathers Gusinde and Koppers were able to make phonographic records of the foregoing.

We have mentioned in passing the medicine men and a word here on their influence may not be amiss. Formerly there were organized courses for the instruction of the candidates for this office. These embryonic "medicos" were taught the treatment of maladies, relations with spirits and the practices of sorcery. Most important of all however for this profession was an interior call—so much so that even women with this vocation might enjoy the reputation of "doctors." And the medicine men were most capable of all, in entering into communication with the spirits. It is worthy to note, however, that in the most important tribal function—the first degree of the initiation of the youth—the medicine men play no rôle, and even in the second degree only a subsidiary part. Moreover the religious beliefs of the medicine men do not differ

from those of other members of the tribe. These sorcerers are in no way opposed to Vatauineuva; in fact they ascribe the efficacy of their arts to Him. While they believe they can exercise power over the inferior spirits they never arrogate to themselves a like power over the Supreme Being, or attempt to force from Him by incantations and special practices the desires of their prayers.

As among all peoples, even the most enlightened and civilized, superstitions exist among the Yagans, but to a very limited extent. For example the father of a newborn babe will take great care not to break the foot of a bird he has killed, for that would bring misfortune to his babe. In like manner the cries of certain birds are regarded as presages of assassination. But have we not people in our midst who look on hounds baying the moon as a sign of death, or for that matter some well educated people who will not make a will for fear that death will soon follow in its wake?

The Yagans then, in spite of long migrations, the hard conditions of their life and the corrupt forces of invading civilizations have kept, through untold centuries, faithful to the traditions of their ancestors and their belief in one true and Supreme God. They worship Him, pray to Him, bless and thank Him, they make personal sacrifices to Him such as fasts and self-renunciation. If, as is unlikely, they once had a formal sacrifice of the first fruits, this cult is now lost. So, too, might have been, so far as the outside world is concerned, their beliefs and religious practices, were it not for the Fathers who made this expedition. Thanks to them, it is permitted these humble Yagans, before their race is swallowed up in the grave of extinction, to proclaim to the world their faith in the one true God (whom they recognize as identical with the God of the Christians). In this regard, as Father Koppers appropriately remarks, like the martyrs of old in the Roman arena, they cry out: *Morituri te Salutant.*

#### THE PILGRIM

No land is strange since Thou art there  
Where brooding valleys contemplate  
Thy depths in wonder;  
Where hills aspiring elevate  
Vast height on height  
To break asunder  
Clouds that veil Thy glory, Lord of Light.

No city foreign that may rear  
Cathedral towers reaching toward  
Thy kingdom, pinnacled above  
Its fretted streets, for even here  
Thou dwellest, God of Love.

But closest, Lord,  
Art Thou in children of Thy care,  
Thy peoples cover all the earth,  
Thine attributes repeated endlessly.  
Again, again,  
The pilgrim is drawn close to Thee,  
Lord, God of Men.

CATHERINE BRESNAN.

Education

## Challenging Statements

DANIEL M. O'CONNELL, S.J.

"**A**NYHOW we forget most of the things we learned at college. In general, it is only the back-ground that remains. Insistence on meticulous credits in this subject or that may be alright for technical schools, but for Liberal Arts colleges it is beside the great point. You must have standards, I grant, but it is the broad mental training and above all character training that survive with maturity." My friend, a middle-aged, professional man and litterateur of very good taste, rather shocked me. However, I believe that I see his point of view. Our disagreement is on the impersonal question, Can colleges be means to cultural and moral ends and yet cease to be means? I do not believe they can. On the other hand my friend is right in declaring that for most collegians the after-effects will be along general lines of culture and morality. And it is in accord with this two-fold view of culture and morality, I am convinced, that the colleges today are protesting against the continued usurpation of their territory, especially in freshman and sophomore years, by the demands of the professional or technical schools. There are pre-medic, pre-legal, pre-dental, pre-engineering, "pre" almost everything courses. As a result there is danger that cultural classes become technical.

At the same time, the faculties are rightly protesting the absence of moral training, the other supposedly great effect of collegiate training. This, admittedly, is in a more chaotic and impotent way. Along this line of thought I was sadly amused at the meeting of the North Central Association in Chicago last March, when a paper was read extolling education as the panacea for all moral ills. I could not help reflecting that the Hotel Sherman, in which we then were, was but a short distance from the court room which had witnessed the trial of those unfortunate college men, Leopold and Loeb. If these two despicable victims of their own immorality were exceptional examples, it were best to shroud their names in the tomb of deserved oblivion. But they are exceptions only in degree. Now I am perfectly conscious that this is a strong charge; that probably I could not substantiate the statement by authentic statistics. But the lack of figures, I contend, is due to the very nature of the case. They would be public confessions and public confessions did not endure very long even in the primitive Church. The proof then is not a challenge of figures but of conscience. And it is just possible that challenging statements may bring home to Catholic parents a truth more vital in this country today than ever before.

But to return to the opening quotation of my friend. Is a broad back-ground of culture and morality the most permanent effect of a Liberal Arts education? For the general run, I think it is; although I obstinately repeat that it cannot be had without insistence, even meticulous insistence, on the details of academic standards. But a more momentous shadow looms up on this horizon. It is

the one pointed to in the preceding paragraph. Granting, as most broad-minded educators do, that health of mind and soul is to be the result of collegiate training, will Catholic parents bent on sending their off-spring to the non-Catholic college honestly say in their hearts that this *sanitas* or general well-being of an educated mind and virtue-trained will is better attained in institutions which ignore religion?

An off-stage whisper immediately informs me that it is useless to argue with the above mentioned fathers and mothers. I ignore the prompting. The stake in question is so valuable that to win but a small part of it is surely worth the while.

Where then is the cultural effect, say of history, better had? In the secular institutions where professor and textbook are of the H. G. Wells' "Outlines of History" type or in the Catholic one, where fact, whether it please or hurt, is taught? Provided that truth is the basis of culture, the answer is simple. Now to talk glibly of prehistoric man, to describe his minutest habits with the same assurance as we do those of Caesar or Napoleon is to do irreparable harm to truth and consequently to culture. Let me make clear though, as I have touched on this so-called evolution in passing, that I have as little sympathy for the Tennessean mode of outlawing unscientific evolution as I have for the equally unscientific Volsteadian definition of an intoxicant. Zealots are in the habit of ignoring the appeal of reason and will. Catholic colleges belong to neither tribe. It can truthfully be said, that they bend all their energies to the training of man's two noblest faculties. And so, if only the general effects of collegiate education are to companion the meridian or be the spouse of the evening of our life, let's freely choose those whose charm is of truth. There is less likelihood of the divorce court.

I chose history as a typical example. It would be tiresome to dwell in a similar way on other subjects of the curriculum. Moreover, I hope some Catholic parents, vitally concerned, are still reading these lines. To them I make the promise of being brief and, if possible, not boresome. Just a few further words, then, about the atmosphere of a college.

Every collegiate institution has this essential constituent of its existence, just as nature bestows the same physical quality on every country or part of a country. Doctors and professors of physics descend on various explanations of the latter's dominating elements. We listen and are convinced, for corporal existence is concerned. And college students listen, whatever be the reason, to airy dissertations of an H. G. Wells or Clarence Darrow, as they descend on their unwholesome philosophy of life. But these men, unlike the professors of physics, actually create, while they explain their atmosphere. My readers know by personal experience that our views are extremely colored by the opinions of others; that in fact our minds are chameleon-like in this tendency. Let students then be told day after day directly and indirectly by supposedly learned dons, standing in the *bema* of a mighty educational center, that man's will is the magnificent irrespon-

sible development of a simian appendix, that we are the helpless bush in the path of our tornado-passions, and shall we be surprised at the results? This is what I claim is the atmosphere of too many of our secular institutions. Call me narrow-minded then, if you choose, but I do not see how Catholic parents will plant the flowerhood of their children in such a miasmatic soil, whose exhalations constitute such a mephitic atmosphere.

Mr. Chesterton has recently illustrated a similar idea in his individually frank manner:

Some sort of sub-conscious dogma directs that the young people are to go through things to know what they are like. A little while ago, two of the young people strolled away together and applied this theory in a perfectly clear and consistent and logically legitimate way. They said they had never had the experience of murdering a little boy; and that by the principles of the new religion they had a right to any experience they had not had. So they murdered the boy, on exactly the same principles on which the novel hero seduces the girl. It might have been supposed that they would have been hanged for this. But their names were Loeb and Leopold, and they were the sons of two very powerful modern Jewish millionaires.

Catholic parents are free to deny the corollary force of the last sentence, but the warning of the preceding conclusion is eternity's challenge to their conscience.

## Sociology

### Law and Natural Rights

ROBERT E. SHORTALL

**I**N our last paper we stated that the Declaration of Independence is the foundation of our institutions, the chief doctrine of Americanism, the norm or standard by which we can discover political error in any branch of our government, or in the conduct of any citizen. The Declaration of Independence is a document by which we not only justified the breaking of political ties with England and the establishment by us of a new government among the nations, but it is also a document addressed to the world by which we proclaimed to all mankind the principles upon which our government would stand. Our Declaration of Independence contains our political philosophy; whereas our Constitution contains our political strategy to realize that philosophy.

Those seeking to influence legislators should often read the Declaration of Independence. However for our purpose we quote from that document the proclamation that "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

All men are created equal, and as equals they have an equal right and duty to determine how the social organism shall be ruled. Thus a political structure must be superimposed on the social organism. A mere glance at history will show that the craving for political power has given play to every passion of man, and has caused untold destruction of life and wealth. However in our United States our political philosophy postulates that we look to all the citizens for the source of political power, and we

look to man's Maker for the authority to exercise that power. This political power possessed by the collective members of society includes within its definition all the legislative, judicial and executive powers exercised by our government officials; in practice it consists of the right, first, to determine the nature of the political structure imposed on society, and second to designate the persons who are to be the "guardians and servants of the law."

Some people, whose pet schemes are blocked by our Constitution, complain because the people of the United States have invested Congress with only limited legislative power, whereas the people of England have invested Parliament with the full grant of the entire legislative power. Such a complaint is not tenable. In the first place, it ignores our system of divided legislative power between the States and the Federal Government. Parliament cannot be compared, as to powers, with either Congress or our State legislatures, but must be compared with both combined. Congress has no general police power; the State legislatures have. The State legislatures have no national legislative powers; Congress has. In other words the entire legislative power granted by the people of the United States is divided between Congress and the State legislatures. In England the entire legislative power granted by the people is invested in Parliament. In the second place, Parliament is controlled in the exercise of legislative power by documents, such as the Magna Charta and the Bill of Rights, which have emerged out of successive periods of political upheaval and unrest, and by the general history of the country and its form of government. In the third place, neither Congress nor Parliament can ignore the law of man's nature.

The proximate source of all legislative authority is in the members of society collectively. In the United States the grant of legislative power is given by means of legislative acts by the people themselves in their social capacity, adopting or ratifying Federal and State Constitutions. As we know, society has not granted unlimited legislative power to Congress or to State legislatures. Reservations have been made. Our political belief is that a civil government need not be omnipotent and the people need not surrender every right and power in order to carry on the work of government. Even as to taxes, no government has a right to take the people's money except as such money is reasonably needed by the government within the scope of its authority and for the purposes of its establishment, and the levy must be fairly and reasonably applicable to all citizens.

Our conclusions are: 1. That human beings are by nature and in fact members of a social organism. 2. That the people as members of a social organism are the source of all political power. 3. That the authority for the exercise of all political power must be sought at the source of man's existence. 4. That this authority immediately rests in those members of the social organism to whom the other members grant political power. 5. That such fusing of political power and authority establishes a government for society. 6. That the purpose of establishing a govern-

ment for society is to maintain order, secure peace and enforce justice. 7. That all governments are bound by the limits of such political power as society has granted. 8. That neither can society grant nor can a government exercise any power or authority inconsistent with or contrary to the laws inherent in the very fact of man's existence or in his nature.

There can be no respect for law, or for its guardians and servants, unless the rights of those most concerned are respected, namely, human beings like ourselves. We know that we were created by God, and we naturally resent the efforts of conscientious busybodies who try, in our behalf, to correct God's work by having their peculiar ideas enacted into preferred laws to be enforced ruthlessly, all other laws notwithstanding. Respect for law can never be established by such methods. We cannot be expected to respect a law-maker who will not respect us. The respect must be mutual between citizens and law-maker. The key to a right understanding of the basis of this mutual respect is open to all who will read or even listen. That key unlocks all the treasures of wisdom and human understanding; it discloses the basis of all human relations; it illuminates even such dry and dusty subjects as the law of contracts. That key is given to us by our Lord when in answer to a question put to Him by a doctor of the law, He annunciated those two commandments upon which, He declared, "dependeth the whole law and the prophets."

And the reason for this mutual respect is very clear. Our Lord is not deceiving us. The fatherhood of God and the brotherhood of man would be farcical if they ended with shoveling the clay over the grave. Respect for law is inspired by what we know follows after the grave, the ultimate end of "the whole law and the prophets," and the very reason for honoring our contracts with our fellow men. We, who have faith, know that some day all God's children will drop their cares and creep back into His bosom. What a true and beautiful vision the future Cardinal Newman saw when he wrote those words:

And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile.

#### WHITE-O'-CAPS

The curly-pated children of the sea  
Ran off from her to Claddagh racingly,  
Where each had played for long with shell and stone  
Had they not heard their mother's calling moan.

"My dears," said she, "though mortals hold ye wild,  
I'm sure you're good as any Galway child;  
And so, for being biddable as they,  
I'll dower ye all with better things o' play."

She breathed—a doll-like whispering—and each  
Foam-footed girl had shell endowed with speech!  
And then, to check her bold cliff-climbing boys,  
She colored pebbles bright as elfin toys. . . .

So gathered I from Kate the Mackeral's son;  
And he the missing, curly-pated one  
Who, racing other white-o'-caps, nor heeds  
His foster mother's moan nor mother's beads.

FRANCIS CARLIN.

#### Note and Comment

Chapel Dedicated  
to Favorite Saint

**A**MERICAN soldiers are not behind their European brethren-at-arms in the honor paid by them to the newly canonized Little Flower. Recently a beautiful Catholic chapel was dedicated at Post Field through the efforts of Chaplain Simoni, stationed at the Field Artillery School, Fort Sill, Oklahoma. It is the first building of its kind to be erected since Garrison was established there in 1869, and is dedicated to the Little Flower. The *Guidon*, a paper published at the Field Artillery School, featuring the dedication in a special way, gives this additional information:

The chapel is dedicated to the newly canonized Saint, Teresa of Lisieux, known as "The Little Flower of Jesus," by whom the Chaplain's Regiment, the 11th Infantry of the American Expeditionary Forces, was visibly protected on the battle fields of France. As a token of gratitude, the Regiment sent a rich American Flag to the convent of Lisieux, France, where the Little Flower died a few years ago, and where the body now rests, surrounded by the colors of all nations.

A life-size statue of the Saint, donated by the Catholic Extension Society, is on the altar of the new chapel. A *Croix de Guerre* can be seen appended to the sanctuary lamp. Mindful of special favors received while at the front line, a veteran of the World War has donated this war cross to the Little Flower.

So in camp and on the field the soldier honors his favorite Saint, who keeps him pure of heart and ever holds before his soul the high ideals of a hero of the Cross as well as of the Flag.

Protestants Project  
a New Encyclopedia

**P**ROTESTANT leaders believe that the task committed to the seven editors of the American Encyclopedia of Christianity, of recording and interpreting the ideals of Protestantism, will mark, when completed, the last step in the codification of religious thought in this country. The work is planned to extend over a period of six years, and a twelve-volume edition is contemplated. At a dinner given the editors, January 8, in the Union League Club, New York, it was claimed that the "Jewish Encyclopedia" and the "Catholic Encyclopedia," both of which have been of comparatively recent publication, represent the viewpoints, especially on spiritual questions, of the respective churches which encouraged their preparation, and that the Protestant Church would do well to create a work of at least commensurate merit. Professor Benjamin W. Bacon of the Yale Divinity School, the principal speaker, paid definite tribute to the Jewish and Catholic works. He went on to say that

It is not strange that here in America we should think of religious education as the best means of bringing into play the moral forces of Christianity. Both in the foreign mission field and at home, greater and greater reliance is being placed upon religious education. We have come to realize that in the separation of Church and State, with its resultant secularization of public education, we have prepared the way for a godless and demoralized public life in coming generations.

Professor Bacon made it clear that he was not arguing for any "backward" step in the matter of separation of

Church and State; religious liberty, as conceived by the forefathers of our land, depends on the freedom which such a separation provides. But it has been recognized that a new demand must be made on religious forces of the country, if they are to take their part in the problem of education.

**The Angels of  
the Poor**

**A**T Vienna, in the most destitute quarters of the city, where vice and poverty go arm in arm, the Sisters of the Divine Saviour have an institution for the children of the working classes. These poor, under-paid, under-fed, starving people, many of them out of employment, cannot compensate the good nuns for the work done to keep alive the spark of Faith in the hearts of their little ones. To carry on this labor of zeal the Sisters themselves have been penitently subsisting upon the sparest diet. Meat appears on their table, as a luxury, once a week. Even the common necessities of life are wanting to them and the children. But to give up their institution, they well know, would expose their charges to falling at once into the hands of the so-called "Children's Friends," a society representing the very worst form of anti-Catholic and entirely atheistic Socialism. These men are preying upon the souls of the poor. Socialists are well provided with material means through their political power in Vienna. Catholic workingmen, on the other hand, are apathetic through want of the very barest means of decent livelihood. Until this condition has been relieved the combat for the Faith cannot be carried on with any energy. In the meantime the good Sisters are sacrificing comfort and life itself to guard for the children of the poor the most precious heritage of their Catholic Faith. But unless help is given them they simply cannot continue. Our readers are asked to give them what assistance they can.

**A Father Mathew  
Still Needed**

**I**T was rather widely felt that the passing of the Volstead Act, and the inauguration of the era of sobriety and abstemiousness which that measure augured, would render unnecessary the efforts of the temperance and total abstinence societies hitherto flourishing in this country. As His Eminence, Cardinal Dougherty had occasion to remark at a reception recently given him in Philadelphia, there has actually been a relaxation in the establishment and maintenance of these associations, a step, it now appears, that was ill-advised. For, as the Cardinal notes, the opinions of judges, police departments and other experts indicate that such organizations have a very definite work in spite of our accomplished reformation by law. To quote His Eminence:

It is said that there is at least as much, if not more, drunkenness now than ever before, among our young men and young women. Who ever heard, before prohibition came in, of young men of good families with hip-pocket flasks of whiskey, and of our young women indulging to excess in cocktails and other strong drinks? These practices are said to be fairly common now. The work of our bishops, priests and laymen in the past, who with so many pains, organized the T. A. B. Societies initiated by Father Mathew,

should not be allowed to lapse. There seems to be as much need of them as ever.

Those who, with the Archbishop of Philadelphia, share the responsibility of directing souls, have come to appreciate the futility of expecting that legislation can put an end to abuse. Statisticians have attributed remarkable results to the adoption of the Eighteenth Amendment. But until human nature has undergone a radical change, there will still be plenty of room for the activity of those influences which are based on voluntary self-denial and Christian abnegation.

**Giving Honor  
Where It Is Due**

**W**HEN the Masonic Club of Los Angeles held its first luncheon program in the new local Masonic Club building, last November, the luncheoners were addressed by Major C. C. Moseley, of the Aero Squadron. According to the Los Angeles *Times*' account of the affair, the opening words of Major Moseley's speech conveyed to his hearers the flattering information that "all outstanding pilots of the World War were Masons." In the belief that the editor of the Los Angeles *Times* has a desire for accuracy and a keen sense of what constitutes news—i. e., evidence, the Rev. John J. Sullivan, New York Departmental Chaplain of the Veterans of Foreign Wars, has addressed a letter to him, in which he says:

Now it is true that Major Moseley enjoys an outstanding flying record for a very excellent reason: he has earned it. It is also and equally true that there were pilots in the World War who were *not* Masons, and each one enjoys an excellent flying record for the very outstanding reason that each one has earned it. To mention a sifted few of the Los Angeles Boys: Dick and "Ted" Coleman, Hugh Reynolds, Irving Higgins, "Red" Morgan, and Mark Herron. All of them outstanding pilots; not one of them a Mason.

Turn to that gallant Gang—the First Pursuit Group—and we find in Captain Grant's Outfit, 27 Squadron, Frank Luke, Jr., (Ace, D.S.C.) and Fred Norton (D.S.C.) to whose lasting memory Norton Field, at Columbus, Ohio, is dedicated.

Neither Frank nor Fred was a Mason.

Among the First Pursuit Stars we also find: Tom Abernathy (D.S.C.), Frank Ennis, Jim Healy (Ace, D.S.C., Croix de Guerre), Ernest Love (killed in action), Cleveland McDermott (Ace, D.S.C., Croix de Guerre) killed in a crash after the War, Ralph O'Neill (D.S.C.) and Emil Vadnais who died after the War.

"Outstanding pilots of the World War"—all of them; not one a Mason.

In memory I fly back to Graeyer Clover. Lieutenant Clover was glad to live and not afraid to die; he met Death August 30, 1918, and America publicly honors him in "Clover Field."

Will Major Moseley, for the sake of accuracy, send to me evidence that Graeyer was a Mason? To me, the evidence would constitute news.

For publishing this letter, Mr. Editor, kindly accept the appreciation of an Eastern bird-of-pray.

Father Sullivan gained for himself the name of "The Flying Parson," after his unique method of visiting, by aeroplane, the bereaved mothers of the boys of his charge who had given their lives in the service of the country. He has here merited the further gratitude of all who are interested in the record of our erstwhile fighters, and who believe that credit should not be denied those to whom lasting credit is due.

Literature

## The Novel Reader\*

AGNES REPLIER

THE trouble experienced by the twentieth century journalist is that all themes have grown too big for handling. How can he write about internationalism when he knows the Balkan boundaries only on a freshly tinted map? Or about science, when daily discoveries tread on each other's heels? Or about archeology, when every spadeful of upturned earth uncovers a buried city, or a brand-new pre-historic man? Or about Christmas<sup>\*</sup> gifts, when a publisher of juvenile literature alludes casually to the thirteen hundred new books for children which have recently come under his notice? Or about novels, when a stout-hearted American critic has gathered into a single volume his estimate of ninety American novelists? That any man should have a mind capacious enough to harbor ninety novelists, and know them apart, is a marvel too great for the telling.

Yet, after all, what are ninety novelists distributed among millions upon millions of novel readers? No one can fathom the need of the modern man, and, in a lesser degree, the modern woman, for fiction. We all seek some avenue of escape from a world of gigantic, oppressive and unmitigated facts. Wine, which for centuries softened the hard edges of reality, is denied us. Tobacco is left (on sufferance only), and music, and the drama, and poetry (for a few), and fiction. Tobacco and novels are natural allies, just as wine and companionship used to be, and we do well to recognize our debts. John Middleton Murry, an English critic, assures us solemnly that prose fiction is the only vital and comprehensive literary form today--a disputable statement, and one which does not deeply concern us. Reading is not a duty. It is a human delight, or it is nothing.

The harshest criticism of the American novel is that it depends too much on moral idealism and romantic love. Neither of them is a bad thing in its way, though the moral idealism will not bear a too heavy emphasis, and the romantic love does not lend itself to scrutiny and dissection. Moreover, man's moments of idealism and of love are as brief as they are beautiful. The world that we know is full of people who are not in love at all, whereas the world of fiction is full of people who are in love monotonously and continuously. An American scientist has calculated that the average citizen sleeps 250,000 hours of his life; but is exceptionally fortunate if he is conscious of being in love for 50,000 hours. A very few hours suffice for other dominant emotions, and the remainder of his time is spent in adjusting himself to his environment, or in struggling to escape from it.

The last sentence is full of significance to the novelist. It is man in relation to his environment that gives color and substance to fiction. Human behavior makes life what it is, and human behavior can be measured only in terms of adjustment or escape. The American novelist is

favored, in so far as he can present many contrasting environments, some of which have the added charm of impermanence. If the conditions under which he lives, and which he necessarily reproduces, are often cramped and sometimes crude, if he, like the rest of us, is oppressed by our silent past and by our deafening present, he has by way of compensation, the handling of fresh material; he can give an intelligible report of things not staled by usage. His trend is to the fertile lands rather than to the parched deserts of fiction; and what he loses in finesse and form, he gains in straightforwardness and veracity.

The lamentable growth of indecency in modern fiction cannot be ignored by the commentator. It is curious because it is for the most part painstaking. The early English novelists took their indecency as they found it. There it was, and there they said it was, without concealment, but without elation. They knew nothing about sex psychology as revealed by science; but they knew a great deal about sex psychology as revealed by the circumstances of life. They did not see the world in terms of sex any more than they saw it in terms of socialism, or of pacifism, or of prohibition. They saw it in its everyday aspect, grim yet gay, evil yet good, and with a natural bias towards sanity. The novel as a study of passionless lusts was as remote from their field of endeavor as was the novel of uplift, warranted to rehabilitate the soul.

One thing is sure. That vague entity, the average reader, does not like indecent novels any more than that vague entity, the average theater-goer, likes indecent plays. The novels that have sold by the tens of thousands are for the most part of an estimable propriety. The plays that have run year after year as though they were permanent institutions are for the most part innocent of offense. We have been told by a distinguished alienist that prurient fiction, especially prurient introspective fiction, is frequently of great value to him and to his colleagues, because it reveals much which before could be learned only through the imperfect records of an insane asylum. This is of course a path to usefulness; but it is not what the normal man or woman craves as recreation. The nervous exhaustion which follows in the wake of broken commandments is the proper study of the physician and of the confessor; but it is not of lively interest to the layman. There are a great many fairly intelligent Americans, who, though they may not read William James, yet feel with him that life, sanely conducted, involves certain refusals and renunciations of freedom, and who therefore share his taste for books which embody some measure of self-respect and self-control.

In the ancient feud between the determinedly cheerful and the determinedly cheerless novel, the sagacious reader refuses to take sides, because he distrusts both points of view. He will not be happy with the gladsome novelist whose pretences are too thin and feeble for support; and he will not be miserable with the soured soul novelist, having no natural taste for despondency. What Joseph Hergesheimer calls "the humanitarian welter of the nineteenth century may have been fatal to the aloofness of art; but it had in it a human and vigorous quality. The

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Victorian giants walked the earth with proud and heavy steps. The fiction of today is too pitiless a reflection of the inferiority of men and the futility of life. Men are often inferior, it is true, and life seems sometimes futile; but this blurring of the Divine scheme is not the final word, the last analysis of truth. The novelist who grasps the relations of human beings towards one another, and towards the imperious fact of existence, invariably finds some light in the dimness, some reassuring traits engendered and nourished by harsh, bright contacts with the world.

To exclude the power and passion of religious sentiment from fiction is to rob it of one deep source of inspiration, and of one broad avenue of approach. When Santayana speaks of "those human passions to which the religious imagination has always given a larger meaning and a greater depth," he throws a searchlight upon the emotional history of the world. Down through the centuries come the vibrations of human passion, illuminated by the religious imagination. In the best story ever told the world, the story of Joseph and his Brethren, we see the uttermost limits of baseness and loyalty, of statecraft and simple affection, made plain and clear in the suffused light of a powerful religious belief. When Joseph said to his perfidious, but contrite Brethren: "Fear not. Can we resist the will of God?" he compressed into a minimum of words a stupendous philosophy of life.

The novel-writer is a person of pride; the novel-reader is a person of becoming humility. He has a sense of grievance if he is bored, and a sense of disgust if he is sickened; but he has also a sense of lively gratitude if he is entertained, and a very real affection for those novels that have become old and tried friends, read and reread in moments of tranquil enjoyment, endeared by familiarity, and by a perpetually renewed delight in their perfections. The novel-writer is sometimes a very ardent and generous novel-reader. Thackeray so loved novels that he made sure all other men "with healthy literary appetites" must do the same. But Henry James, being by disposition and habit a reader of history, was correspondingly impatient with fiction. There is in history a tragic intensity of human interest which sets the mind on fire. In its "mapped lands and charted waters" we follow the orderly development of the race. In its pageant and philosophy is revealed the fearless soul of man. The novelist may be and should be a serious artist; but he is not, luckily for himself and for us, a serious chronicler of events. He has a wide field in which to disport himself, and only one essential duty to perform. "I hope," writes an eminent but modest novelist of today, "that it will not be considered a wilful eccentricity on my part when I say that the highest merit a novel can have is readability."

[This essay by Miss Replier serves as an introduction to a series of articles on the novel. In the articles to follow, the foremost Catholic novelists of the day will discuss various aspects of current fiction. Miss Replier is the author of the following books: "Books and Men" (1888); "Points of View" (1891); "Essays in Miniature" (1892); "Essays in Idleness" (1893); "In the Dozy Hours" (1894); "Varia" (1897); "Philadelphia, the Place and the People" (1898); "The Fireside Sphinx" (1901); "Compromises" (1904); "In Our Convent Days"

(1905); "A Happy Half Century" (1908); "Americans and Others" (1912); "Counter Currents" (1915); "Points of Friction" (1920); "Under Dispute" (1924); "The Promise of the Bell" (1924). She is also the compiler of a "Book of Famous Verse" and of "The Cat."—Ed. AMERICA].

#### REVIEWS

**Napoleon and Marie-Louise: The Fall of Empire.** By WALTER GEER. New York: Brentano. \$5.00.

This book takes up the story of the Emperor of the French in 1806. Walter Geer epitomizes Napoleon as soldier, statesman and husband. It is well written and well balanced. There is neither fulsome praise nor bitter blame for the man who terrorized Europe for a generation and has fascinated the student and general reader of history ever since. The author shows him to be the incarnation of the Revolution, a man who endeavored to take the shattered fragments of one era and build on them a new society. His triumphs and his failures are set forth accurately and in a style that is telling. Up to the Austrian marriage Napoleon's career had been unequaled in brilliancy and success. From that time onward his star waned. He entered the Austrian alliance as he did every new venture, for political and selfish reasons. But to his credit be it said that he endeavored to make his Austrian bride welcome to the Parisians, who never fancied her, and to the nation that always remained cold to her. When the crash came he proved himself a better husband than Marie-Louise did a wife. On every count she was an indifferent mother and an unfaithful spouse. Mr. Geer gives a picture of this daughter of the Hapsburgs that is not easy to forget. His book should take its place among the best in the great literature that has grown up around Napoleon.

G. C. T.

**Keats and Shakespeare.** By JOHN MIDDLETON MURRY. New York: American Branch, Oxford University Press.

"Keats and Shakespeare" is not for the general reader. Having grown out of the Clark lectures given by the author at Cambridge (Trinity) in 1924, it is necessarily of restricted appeal. Appeal it has, however, within its range, and strong appeal. In an age almost distraught with psychological speculation and discovery, the poetic mind of one of our greatest poets would seem to call for investigation and analysis; the subject appeals. When in addition the treatment of it is scholarly, the inquiry exhaustive, the reasoning careful, and the language beautiful, the appeal is strong. The further element in Mr. Murry's method of regarding Shakespeare as Keats' prototype and of employing Shakespeare as the term of comparison, the measure of Keats' growth and achievement, was ingenious and successful. One feels at times that the author's as well as Keats' thought "is so deep and intuitive that he cannot clearly articulate it." But one's disappointment is absorbed in one's delight; for Keats assumes a new form, takes on new features. His philosophy of life and his religion, although inadequate, are exquisite and rare, like Plato's or Patmore's, yet unlike them. One might wonder how Mr. Murry overlooked "The Grammar of Assent," such help would Newman's treatise and terminology have given him toward appreciating and discussing his problem. Miss Lowell comes in for praise and blame, but the praise must go without her bow, and the blame without response.

L. W. F.

**Science, Religion and Reality.** Edited by JOSEPH NEEDHAM. New York: The Macmillan Company. \$2.50.

**Science and the Modern World.** By ALFRED NORTH WHITEHEAD. New York: The Macmillan Company. \$3.00.

There has never been a period when scientific progress has been more startling and scientific theory more bold than the present. In consequence many thinkers are seeking radically to revise their old holdings and adjust them to the new order. Especially do they profess to find science and religion in conflict. It is with this assumption that both these volumes are concerned.

In the former a group of British scientists, philosophers and churchmen discuss in a series of not too technical essays the interrelation between science and religion. The earlier papers are concerned mainly with the history of those relations, the latter with their philosophical aspects. A great liberality of thought and expression is characteristic of all the writers; in fact, the views stated are at times wholly different and even incompatible. Though readers may find the papers in this symposium interesting and thought-provoking, Dr. Whitehead's Lowell Lectures in "Science and the Modern World" are both more scientific and more philosophical. This volume is concerned with the influence exerted by science during the past three centuries on some aspects of western culture. After a critical analysis of the origin and development of what the author calls "the scientific mentality," he discusses the philosophic concepts of nature, matter, space, time, continuity, etc., and the newer molecular and quantum theories and relativity. On this analysis and discussion the distinguished Harvard professor builds up his system of cosmology "which shall be in close relation to the actual thought of the present age both on its scientific and its religious sides." Needless to say in both these volumes the problems are approached from almost every angle but that of the Catholic philosopher. Both are builded on the modern evolutionary concept of the origin of man. In both the writers are far afield when they discuss religion. In both (but particularly in "Science, Religion and Reality") there are misrepresentations of the doctrines and history of the Catholic Church. But withal there is much scholarly information and discussion between their covers.

W. I. L.

**Some Cross-Bearers of the Finger Lakes Region.** By the REV. BERNARD LEO HEFFERNAN, A.M. Chicago: John Anderson Publishing Company. \$4.00.

This is the story of St. Patrick's parish in Aurora, Cayuga County, New York, one of the oldest of the lake villages that make central and western New York so picturesque and delightful. Father Heffernan not only has taken great pains and gone far afield for his material, but has given it a very attractive background in a recital of the Catholic history of this section of the State which goes back to the first Jesuit missionaries, and, in later years, is the record of many of the pioneer priests who laid the foundations of the seven dioceses into which the Church in New York is now divided. The Rev. Thomas A. Hendrick, who was an Aurora pastor for fourteen years, in 1903, was made Bishop of Cebu in the Philippines, where he died of cholera, on November 30, 1909. Parish histories like this preserve valuable data for the critical historian intent on securing important and instructive material for the larger and more essential chapters of the Church's progress and growth.

T. F. M.

**Catherine the Great.** By KATHERINE ANTHONY. New York: Alfred Knopf. \$5.00.

This is a book that is good history and good literature. Yet it is not a pleasant book for its subject is not a great character. In an age and a country where force gave greatness, the Empress was called great. An autocrat, immoral, grasping and vain, she ruled with a strong hand stopping at nothing to gain her ends. She left her country larger than she found it. Her success in this was due largely to bribery. If she was great in diplomacy it was because she was more cunning than the diplomats with whom she matched her wits. Indeed her story is a good reflection on a century in which governments existed for the governing class, when "The Prince" was the textbook of diplomats, and Machiavelli their patron. As bad as modern government may be it is heavenly in contrast to the rule and rulers of the eighteenth century. As distasteful as the subject of this biography is Katherine Anthony has handled it well. She has sifted the evidence of friend and foe alike and drawn her conclusions. The reader is left in no doubt about the character of the woman who is called Catherine the Great. She had no character. Her greatness was the power of the brute.

C. T.

## BOOKS AND AUTHORS

**The Blessed Sacrament.**—The appearance of a third edition of the "Holy Hour Manual" (Magnificat Press. \$1.00), is proof of the welcome which priests and the faithful laity have accorded this one among the Rev. Patrick J. Sloan's many books of piety. It contains material for Holy Hour meditation during the successive months of the year, an introductory chapter on the Holy Hour devotion, and a collection of litanies and prayers especially appropriate for visits of adoration. Through a manifest oversight the text of the Divine Praises has not been brought up to date.

In the persuasion that "ready-made prayers and meditations, like ready-made clothes, rarely fit," Dom A. G. Green, O.S.B., Director of the Priests' Eucharistic League for the Province of Liverpool, has provided priests, in "The Eucharistic Hour" (Benziger. \$1.00), with a series of meditations and exercises calculated to suggest lines of thought which can be developed and adapted to the particular needs of their parishioners. With the fund of inspiration with which Dom Greene provides them, pastors will not find it hard to make the Eucharistic Hour a source of delight and profit to the members of their flock.

"The Living Presence" (Kenedy. \$1.75), by the Rev. Hugh O'Laverty, is not a prayer-book, but an addition to Eucharistic literature which aims at arousing a greater love for the Blessed Sacrament by awakening recognition of the Divine love which prompted Its institution. In the hands of the laity, the book will provide spiritual reading of a type that will appeal; directors of souls will be able to share its benefits with the congregations which they instruct.

**Facts and Fancies About Christ.**—It is to be regretted that John Oxenham could not have reflected Catholic teaching in writing "The Hidden Years" (Longmans. \$1.75). He has manifestly brought painstaking labor and reverent devotion to preparing the fantastic story of Jesus of Nazareth, as told by an imaginary next-door neighbor and Boyhood chum, His eventual partner in the carpenter shop. There is much in the volume that fascinates and attracts. But the underlying notion that Christ, during the hidden years, was not fully conscious of His Divinity, is as much at variance with orthodox thought as is the involvement in the story of His natural affection for one of the female characters.

Though similar in theme "In the Workshop of St. Joseph" (Benziger. \$2.75), by Rev. Herman J. Heuser, is decidedly different and more reverent in treatment. About the outstanding biblical facts in the life of the Boy of Nazareth and His foster-father he weaves a bit of romance that veils a wealth of philosophy and Christian teaching. The narrative is tinged with all the color of the Orient and quaint in its simplicity and piety. While substantially an accurate picture of the people in whose midst the Holy Family lived and moved and with whom they dealt, portraying especially their social and religious customs, some charming little fictional incidents, which appear to evidence apocryphal legendary infiltrations, add interest to the story.

In response to the requests of clergymen (obviously, non-Catholic) and others, Arthur Train has put into book form "The Lost Gospel" (Scribners. \$1.50), a seventy-odd page reprint of what was originally a magazine article. The story is purely imaginary, centering, as it does, on a fifth Gospel, supposedly written during Christ's lifetime, and assumed, for fictional purposes, to contain teachings so at variance with our present economic and social theories as to prompt its finders to destroy it. The author's postscript bears witness to the prolonged study and research involved in editing the brief story, the real value of which many will be inclined to question.

**Basil, Augustine and Benedict.**—Although St. Basil is known as a great bishop he lives also for an influence on eastern and even western monasticism that is hard to exaggerate. His deep spirituality and practical knowledge in the guidance of monks were so acknowledged that by his writings he directed many communities, though he founded none. In "The Ascetic Works

of St. Basil" (Macmillan), W. K. L. Clarke translates, under the auspices of the Society for Promoting Christian Knowledge, his chief works for the direction of monks. They include especially his Rules, about fifty synopses of conferences, and questions and answers on many points of monastic asceticism. A reviewer would be glad to do more than commend the spirit which is responsible for bringing out in English these important writings but the work is constantly interfered with by an introduction and copious footnotes trying to establish that neither the Saint nor the Church, as late as the end of the fourth century, believed in sacramental confession.

An analogous criticism is to be made of "St. Augustine on the Spirit and the Letter" (Macmillan), by W. J. Sparrow Simpson, published under the same auspices. It is well to have made this remarkable Augustine study available in the vernacular. It throws much light on the Pelagian heresies about grace and the later Calvinistic errors about predestination. But Dr. Sparrow is not always happy in his appraisal of Augustine's thought and it is hardly exact to consider the symbolic or figurative interpretation of a scriptural text the same as its "spirit."

Realizing that the old monastic system is a subject of perennial interest, the Medieval Library, under the editorship of Sir Israel Gollancz, has published a translation of "The Rule of St. Benedict" (American Branch, Oxford University Press. \$1.85). His Eminence Cardinal Gasquet writes the introduction to the volume, discussing the Saint's work and his influence on Western civilization. The reading of the Rule will help to correct many distorted notions about the spirit of the old Catholic monasteries. Religious of most Orders will probably observe an infiltration of its spirit into their own Rule. If its simplicity and quaintness at times provoke a smile, its solidity and piety will be both edifying and instructive.

**For the New Semester.**—Two volumes are bound together under a single cover in "Outlines of English Literature with Readings" (Ginn. \$1.80), by William J. Long. In the first part is given an outline of literary history suitable for high school classes; following this there is a compilation of selected readings from the authors extending from Beowulf to Masefield and Chesterton.—C. Alphonso Smith's "Literary Contrasts" (Ginn. \$2.36), is original in its concept. It is an anthology of prose and poetry in which two masterpieces similar to each other are compared and contrasted. A short introductory paragraph explaining the likenesses and the differences prefaces each couple.

Among the recent books of principles and exercises intended for the English classes are the following: "The Spoken Word" (Edwards Bros., Ann Arbor, Michigan), by R. R. Macgregor, a mimeographed booklet of exercises for better enunciation; "Principles of Argumentation" (Ginn. \$2.20), by G. P. Baker and H. B. Huntington, a new edition of a volume that covers the technique and the art of this phase of English study; "Essentials of English Composition" (Ginn. \$1.40), by Roscoe E. Parker; "Applied English Grammar" (Allyn and Bacon. 92c).—New editions of texts for class work include "Twelfth Night" (Allyn and Bacon. 65c), edited by S. Thurber and M. Adams, and Scott's "Tales of a Grandfather" (Ginn. 72c), edited by Edwin Ginn.

A new brief edition has been issued of "An Introduction to the History of Western Europe" (Ginn. \$2.96), by James Harvey Robinson. For Latin classes are "Mediaeval Latin" (Allyn and Bacon. \$2.80), excerpts from the great authors from Sulpicius Severus to Milton made by K. P. Harrington, and "Easy Latin" (Allyn and Bacon. \$1.25), a reader for beginners compiled by J. W. Scudder.—For elementary pupils are "Geography of United States and Canada" (Silver, Burdett), by H. H. Barrows and E. P. Parker; "Europe, a Geographical Reader" (Silver, Burdett), by V. B. Clark.—For the mathematics department are "Advanced Algebra" (Allyn and Bacon. \$1.40), by E. Edgerton and P. Carpenter, and "General High School Mathematics. Book 1" (Ginn. \$1.60), by D. Smith, J. Foberg and W. D. Reeve.

#### Unchanging Quest. Sam in the Suburbs. Treading the Winepress. The High Forfeit. The Best French Stories of 1924-25. The Best Continental Stories of 1924-25.

A novel of unusual merit is "Unchanging Quest" (Doran. \$2.00), by Philip Gibbs. It covers the pre-war, war and post-war period. It deals mainly with England and the life of nice people who were so sure of themselves until the upheaval came and shook their little world to its foundations. In this as in other books, Mr. Gibbs indicts the rulers and the great men who trifled with national fears and hatreds until they plunged the world into the fury of war. And his cry is against the outrage perpetrated by the politicians who lead their peoples astray and encourage national hatreds that will inevitably bring on the destruction of our civilization. The unchanging quest of men is for a better world. They have sought it in education and science and the cult of humanity. All these failed them. The one character in this book that found it was Katherine. Disappointment, suffering, sorrow never dimmed her vision for it was lighted by religion and fixed on God.

To all who can appreciate good writing and good humor, "Sam in the Suburbs" (Doran. \$2.00), by P. G. Wodehouse may be recommended. It is a pleasurable tale of the varied adventures of an original character greatly resembling "Bill the Conqueror," a creation of the same author. The hero begins his career by demoralizing the best office force in New York and is promptly sent over to England by an irate uncle, who would rid himself of his unwelcome presence. Arriving overseas, Sam goes into the publishing business, falls in love and passes through a series of interesting adventures by which, quite naturally, he triumphs.

Skill in the composition of dialogue and in the choice of incidents that are really significant is an essential requisite if a novelist would produce a work that is likely to prove of more than passing interest. Failure to evidence this facility may account for the fact that, like so many of the war novels that deluged the country some years ago "Treading the Winepress" (Doran. \$2.00), by Ralph Connor, does not make very fascinating reading. Criticisms of America because of her refusal to see eye to eye with England in the early years of the war, will be resented by many readers, while the theological doctrines expounded by some of the characters are rather bizarre.

Jackson Blent had been a poor man who married wealth, but when his daughter Theo gave her heart and hand to George Pevensy, a struggling clerk in his banking establishment, she was offered parental reconciliation only at the price of giving up her husband. In "The High Forfeit" (Harper. \$2.00), Basil King tells in his wonted clever way the subsequent story of love in a cottage,—or its Brooklyn apartment equivalent—and evolves a novel that can be recommended without qualification.

Mr. Richard Eaton has made accessible in the vernacular "The Best French Short Stories of 1924-1925" (Small, Maynard. \$2.50). Taking his twenty selections collectively it may be said that if they represent the best artistic and moral mentality of their authors, the recent French literary output has little to commend it. Story after story runs on in the same vein,—four hundred pages of appeal to the baser passions, with scarcely a character or a plot to relieve the pictures of blood and perversion and filth that color the narratives. "At the Marie-Madeleine Hospital" reads like Poe in his weirdest. "The Taxi Driver" by Paul Bourget is perhaps the best.

A greater variety in subject-matter and a higher type in structure and in character is had in "The Best Continental Short Stories of 1924-1925" (Small, Maynard. \$2.50), also edited by Richard Eaton. While several of the stories are decidedly objectionable, on the whole the Continental writers are far less morbid, less depressing, less sensuous than their French literary brethren. The volume represents such widely different countries as Belgium and Jugoslavia, Finland and Greece, Latvia and Spain. The themes are simpler as a rule; there is less of the martial, less of the weird, less of the bloody. And there are one or two good psychic and psychological tales.

## Communications

*The editors are not responsible for opinions expressed in this department*

### Results of a Non-Catholic Education

*To the Editor of AMERICA:*

It is with a twinge of regret that I ask you to discontinue my subscription to your weekly magazine. No longer on Saturday morning shall I sizzle with rage at your inanities on everything from birth control to church collections while the toast at my elbow turns blacker and smokier in revenge for my inattention to breakfast. Why am I discontinuing my subscription? Not because I disagree heartily with most of your propaganda, but because of your tiresome holier-than-thou viewpoint. Nay more, holier-than-the-Catholic-Church viewpoint! You know more about conditions at Illinois among Catholic students than does Father O'Brien, their chaplain. You know more about birth control than Margaret Sanger. [!] You know more about the evils of a non-sectarian education for university students who happen to be Catholics than those of us who have been graduated from non-Catholic universities. Has your bucolic [Father] Claude Heithaus[S.J.] ever attended a non-Catholic university? I bet not!

And yet he quotes from classes in philosophy as he imagines them to be in a wicked State university and from classes in history, and just can't quote from the class in Renaissance literature, poor modest man! And what State university did he attend, I am burning to know. He got a lot more kick for his fees than I ever got and I stayed five years! We used to read the *Cosmopolitan* and *Hearst's* for excitement back in 1920. It wasn't forthcoming in our Latin courses though I had eight years of Latin, nor in our philosophy lectures, and I mastered in philosophy. You were rotten sports not to publish any letters from Catholics who have attended non-Catholic universities. There are two sides, even to that question.

Someone asked a dramatic critic why Venice in "The Green Hat," [fifteen words deleted for vulgarity] was called Venice by Michael Arlen. The reply was, "Because she's all wet!" That's another reason I am not taking AMERICA any longer. Oh, for a Catholic periodical that's for prohibition! Will there be one ever? As to altar wines, you could become accustomed to white grape-juice. Good-bye AMERICA.

Evanston, Ill.

M.V.W.

### The Human Side of the Coal Question

*To the Editor of AMERICA:*

The last three lines of your article "The Owners Refuse," on the coal strike, appear to state the right solution in a few words. But there seems to be a general impression that if the Federal Government would only step in, a few fellows from Washington who, I suppose, are expected to wear high hats all day long and to bed, by a few choice words from their superabundant Federal wisdom would make all things right in jig time and leave everybody happy. The happiness is to consist in everybody concerned having more of this world's goods than before.

For myself I cannot see that it is even a matter requiring State action, as we are assured from all sides that anthracite is not an essential commodity and the country can get along very well without it. Quite probably the present distress is due to the fact that dependence was placed on anthracite and the necessary information as to the sources and right uses of substitutes was ignored until the need for something to burn was urgent. Hence the rage against the deprivation of anthracite, as a man suddenly out of a job is in a quandary until he gets a new one.

As one who worked slavishly (it is a mild word) in a coal breaker and mine nearly a quarter of a century ago I am quite familiar with the horrors of coal strikes and my sympathies are wholly with the workers. One incident of this strike, an incident with which I had close contact, is a fair illustration of its effects. A Mexican family—father, mother and five small children—lived on the father's mine wage. They were a happy family. The

things that in them attracted my notice first were the wonderfully white, even teeth of the entire family and the joyousness of their family life and the fine manners of the children who were attending a parish school.

The strike came. In September the man went to another State to look for work. A few weeks later, one day before dawn, the mother was found in agony under the bed and when taken to the hospital died in giving birth to a dead-born child. Beyond doubt worry was an aggravating cause. What of the children?

Scranton, Pa.

F. M.

### Why Not a Catholic "Tabloid?"

*To the Editor of AMERICA:*

The letters recently appearing in AMERICA regarding the possibility of Catholic dailies in this country are most illuminating, not only as to the matter of the papers themselves but for the various sidelights they throw upon the attitude of our Catholics towards their own enterprises in general.

Mr. McNamara, in your issue of December 26, tells of the competition of the "tabloid" papers and the impossible task of weaning New York readers from these. Well, why not a Catholic "tabloid"? It is about the only form of paper that one can read with any comfort on the subway. I am sure that Catholics who read them (I own to being among those guilty) would rather see decent pictures than some that we are compelled to look at, and there is plenty of interest to Catholics to fill such a sheet. Moreover, it would seem that a Catholic population of well over two millions in the metropolitan area ought to be able to support one such.

As to the problem of financing such a venture, Mr. McNamara seems most pessimistic, but even though our Catholic missionary enterprises do not count many very wealthy Catholics among their members and patrons, I am not yet convinced, even after ten years' experience, that they cannot be interested. If a few would undertake to finance a Catholic daily, it would prove a most valuable aid for all Catholic works of charity, and would tend as nothing else could, to popularize the multitude of good causes we have.

Why should we have our attention taken up with mesalliances and their tragic sequel, or the revolting details of a movie actor's divorce suit, when there is plenty else? Is news any less interesting when it tells of the escape of two Maryknoll Fathers from Sancian Island? Would the happenings in Russia, which are "news" just now, be any less readable because the item told, what is generally omitted, facts concerning the militant atheism which is sponsored there, or concerning the persecution of all religion which is going on?

Mr. Germain's letter in the same issue wisely says, "The idea of Catholic dailies must be sold to the Catholic public." New York is a good place to "sell" things. Far less worthy ideas have met with success here. Why not this?

New York.

FLOYD KEELER,

*Field Secretary, the Catholic Union.*

### Politicians and Pussyfooters

*To the Editor of AMERICA:*

In ten years of constant reading of AMERICA, which, alone of its contemporaries, has maintained uniform excellence, and has shown constant improvement, I do not recall having read any issue, surpassing in general interest, that of January 2, 1926. The gentle lady of Wisconsin, who wrote to you in contrite terms of her repented intention to discontinue her subscription, and who, to intensify the degree of her perfect contrition concluded her communication thusly, "May America never become a 'pussy-footer,' or a 'mollycoddler,' but remain the champion of truth," must, by this time, have greatly rejoiced over your editorial, in the same issue, under the caption, "An Alarm and a Warning." Whether the editorial is *post* or *propter hoc*, is of no material interest. Suffice it to know that we have it, and we shall be to blame if the trenchant truth therein contained is either lightly regarded, or totally ignored.

I accept AMERICA's declaration of its distrust of politicians to include the amateur as well as the professional in its proscription. Likewise convenient would it be correctly to understand that said declaration of distrust, plainly served, applies equally to those within and without the Fold.

We as a people, with a sacred heritage and noble traditions, submit, either through disgust or timidity, to the chicanery and pretence of pussyfooters, who insure the success of their self-seeking, through pacifistic propaganda, when truth demands a hearing. They never flame, and believe a show of controlled vehemence to be a regrettable offence against good taste. They are the "Chesterfields" of social and business intercourse, who cup the hand while whispering the alleged narrowness of some corporation, or bigotry of some individual, as an explanation of pusillanimous conduct, or incompetent endeavor. The tribe is numerous, and its members busy. They infest the business world, and hover around the gathering of "our own," solicitous, lest in an unguarded moment, something positive respecting truth and right may be accomplished, and possibly render imperative a demonstration of the sterner stuff, of which they are not possessed.

The tribe has a system of control, so well exploited by your Los Angeles correspondent, in the issue of December 26. He called them "Saints," possibly because every Catholic who stands full square for elemental Catholic principles, sins against his personal interests and wordly advancement, in the smug judgment of the "Saints." Membership in a Catholic society is not always a safeguard of principle, for the very simple fact that principle is replaced by expediency.

A worthy and serious cause such as AMERICA has espoused, and fought for, during seven strenuous years is not imperilled so much by the professional as by the amateur politician. Your unequivocal declaration of purpose is encouraging to the honest American, and should be a source of strength to the conscientious, but timid citizen. A show of strength, and a challenge in behalf of right, will take care of the "pussyfooters."

May I add, in all sincerity, that in my humble opinion the editorial in question is unsurpassed in patriotic fervor and fearlessness, by any historic dicta, with which I am acquainted.

To the fray—and defy the "patriots!"

West Roxbury, Mass.

J. D. RUSSELL.

#### A Historical Query Answered

To the Editor of AMERICA:

Mr. George F. O'Dwyer, in the issue of AMERICA for December 5, under the caption "A Historical Query," called attention to an incident in our national history which is not recalled with deserved frequency; namely, that in 1778 the legislature of Massachusetts actually petitioned the American Congress of that date to supply a Catholic priest for the Indian tribes of Maine. What incredible triumphs for the cause of Christ his martyrs win! It was the legislature of that very Massachusetts, which we here see begging for a priest for the Abnaki, that fifty years before had slain Father Rasle and set a price on the head of every man and woman and child of these very Indians.

The remarkable part played by the Catholic Indians of Maine during the War of the Revolution has never been given due attention. Williamson in his "History of Maine" says of them: "Had they been against us and been set on by the British to plunder our towns and settlements, the whole population would have been destroyed." The outstanding sagamore at this critical moment was Orono; certainly one of America's great Indians: his loves were Peace, America, and the Catholic Church.

Mr. O'Dwyer, in the communication referred to, asks the name of the priest who was sent in response to this petition of Massachusetts. The answer may be found in the "Catholic Historical Researches," Vol. XVI, pp. 107-142, or better in Vol. XXV, pp. 193-230. "Rev. Henry de la Motte, an Augustinian, went to them." Father de la Motte, in 1779, sent a letter before him, addressed "To our Dear Children, the Savages, living at Passa-

maquod," in which he says "The French King . . . sends me to you, my children, in concert with the United States of America." Father de la Motte won commendations for his good work, but he did not remain long in the field. Doubtless Father Juniper Berthiaume, the Recollect, who came in 1780, was his immediate successor. The roster of successors down to today makes a glorious list. Father Berthiaume's name, except in Mr. O'Dwyer's letter, will hardly be found in American written history.

St. Louis University.

LAURENCE J. KENNY, S.J.

#### Who Pays the Gas Bills?

To the Editor of AMERICA:

There is an article in your issue of December 5 by Martin S. Kaveny, entitled "Who Pays the Gas Bills?" He refers to rate litigation of the Consolidated Gas Company of New York. That Company has brought three suits in the last twenty years, to enjoin the action of State authorities under laws fixing the price of gas, which were complained of as confiscatory.

The first suit was filed in 1906 to enjoin enforcement of the 80 cent gas act of 1906, that being a reduction from the price of one dollar, which had been charged since 1901. The Company was successful in the Circuit Court, but lost on appeal to the U. S. Supreme Court (212 U. S. 19). It proved that, at 80 cents, its net revenues would be 5½ per cent of the value of its property. The Court thought that any return below 6 per cent would be confiscatory but that reduction of rates might lead to greater sales and the margin of confiscation was too narrow for the Court to act until there had been an experimental period.

The second suit was filed in 1919 to restrain enforcement of the same law. In the interval, costs of operation had increased largely, providing a return of only 2.92 per cent, based on cost, not value, except the value of land. This suit was sustained by the U. S. District Court and by the U. S. Supreme Court. (274 Fed. 986; 258 U. S. 165.)

The third suit was filed in 1923, to restrain the enforcement of Chap. 899 L. 1923, fixing the price of gas at one dollar. This act reduced the price from \$1.15 (for the first 100,000 cubic feet per month) which had been fixed by an order of the Public Service Commission in effect October 1, 1922. The U. S. District Court decided for the company after finding that the dollar rate would give the company a return on investment cost of not more than 4.56 per cent and, on reproduction cost of not more than 2.91 per cent. This case has been appealed by the Attorney General to the U. S. Supreme Court, where it is now pending.

In view of the findings of the courts, after elaborate examination and proofs, is it not unfair to refer to any of these decisions as "a blow to consumers?" What about justice to over 60,000 stockholders whose savings are vitally affected by reduction of rates?

The U. S. Supreme Court ruled in *Smyth vs. Ames* (169 U. S. 466-1898) that the rate base is value, not cost. It has never changed or modified that ruling. Mr. Bryan, arguing for the State of Nebraska, contended successfully that the statute there in question should allow "a reasonable profit on the present value of the roads" (p. 493).

Needless to say, the Consolidated Gas Company of New York and all of its affiliated Gas and Electric Companies report for tax purposes the same values fixed for rate purposes, and does not make any claim or deduction for tax purposes which it does not also make for rate purposes.

It might have been said ten years ago, with more truth than today, that there is a "chaotic and indefinite status in the whole field of rate regulation." Principles are becoming settled as courts cautiously decide particular issues. It is settled that the rate base is value and not cost, or "prudent investment." "Split inventories" have been disapproved. The same is true of "depreciation," a word of so many meanings that it has been expurgated from the systems of twenty-two State Commissions. Progress has been made, also, in disapproving the calculation of depreciation by any of the "methods" which would enable a bookkeeper

to calculate "accrued depreciation" after being given the age of the appraised apparatus, its cost and its assumed term of useful life. That any depreciation must be shown by the detailed report of a competent inspection is now the approved method.

Out of many such cases, there has emerged a working system of determining what is confiscation and what falls short of it. In the progress of time, there will be a fairly definite body of law.

New York.

H. M. BRUNDAGE.

*Vice-Pres. Consolidated Gas Company of New York.*

#### New Methods for the Sub-Normal Child

*To the Editor of AMERICA:*

From memories of my own childhood, I am disposed to applaud the sentiments of Miss Mary H. Kennedy in her article on modern childhood, "A 'Thank-You' for the 'Was'" (AMERICA, Nov. 28).

Yet it seems to me that she is trying to draw comparisons between two almost totally different situations. Put these two pictures side by side: Miss Kennedy's class of children culled from middle-class American families with a background of several generations living in this country, a class averaging, perhaps, twenty-five in number; and then the other picture showing classes formed from a melting-pot of foreign born people, many of the children themselves handicapped by inability to speak English, with a host of different conditions, customs and prejudices setting up barriers to progress. Add to this later condition, classes seldom averaging less than forty-five and oftener numbering fifty.

Out of this heterogeneous group is bound to emerge a greater number of both dullards and abnormal children. Admitting that children of today are pampered and coddled, that educators as educators are fast approaching the extreme of foolishness in handling the gifted child, and lastly, that the borderline cases, the children of the sixty and seventy I Q group might benefit by contact with average children—admitting all these facts, I still hold a brief for the child who cannot keep up with either the leaders or the normals, or even with the next in order, but who continues to fail and with each failure loses a little more self-confidence. All children are not spurred on by failure but many become more and more discouraged and receive from a teacher already overburdened with far too large a class, first impatience and then negligence and indifference. This is not the fault of either but rather the result of the child's being placed where he does not belong.

Six years experience in teaching subnormal children has shown me that there are some who can best express themselves through manual arts and who need continuous and varied activity of a manual species which is not possible in a regular class-room. I have met children who had lost every bit of self-respect and dignity, who suddenly discovered that they could do something well, perhaps only the making of a child's rug or some other simple piece of handwork. The value of this discovery to the child can best be measured by the gradual rehabilitation of the mind to self-esteem and a persistent effort to repeat a successful act. This feeling of self respect was presented to me very forcibly recently when the work of one of my classes was put on sale at a bazaar. It was actually a revelation to me to note the pride and self-satisfaction which came to the children when they realized that they had made something that was marketable and that someone else really cared to buy. The money itself was of no consequence, because the children got none of it.

Hence, I say that Miss Kennedy need not hesitate to wager a great deal on the happy outcome of some of these so-called new-fangled movements in education. Many of these pupils leave school at sixteen to start in at trades, the rudiments of which they have learned in special classes. They might otherwise have been obliged to take inferior positions had they dragged through the regular grades until the law removed them.

Miss Kennedy begins by saying that she is not one to question or to criticize modern systems of education. Yet she calls them

"tommyrot" and is "highly amused at them." May she always recall gratefully her happy childhood as I too hope to do. But let us remember that conditions have changed and methods must also. Educators are making sad mistakes but they are profiting by them and so are the children. The pendulum will soon swing backward to approach the median of common sense. Meanwhile let us not dismiss too lightly the conscientious and sincere efforts of earnest workers in their attempt to solve an almost insoluble problem.

New York.

ALMA M. SKENNION

#### Temperance and Prohibition

*To the Editor of AMERICA:*

So many people shy at the return of the saloon. I must say I am mystified. What do they mean by a "return of the saloon"? Having a slight acquaintance with the English language, the word "return" means the coming back of something that once was but is no longer. Do Father Blakely and his ardent adversary W. L., to omit mention of a host of others, mean to imply that the "saloon" has ever departed? Only a person altogether unacquainted with patent fact would dare assert such an outlandish thing. Sad to say, the saloon is still with us, but the "poor man's club" now compels its customers to delve deeper into their pockets for the required price.

Tell it not in Gath, but I happened to be a prison chaplain both before and after a certain purple patch was stuck on to our splendid Constitution, and before and after Mr. Volstead had his day, and I can testify to the fact that matters were far worse (and still are!) after than they were before. It would be a waste of time and space to support my statement by quoting authorities and statistics. Even he who runs can gather such for himself, provided that he is unbiased, unprejudiced and has a little common sense coursing through his veins.

It seems to me that it is a great pity to inject religion into this unholy American Prohibition movement. Anyone acquainted with the "inside dope" of the movement knows that Prohibition is not and never was a *religious* issue. One has merely to recall the "political" and "financial" supporters of the movement to be convinced that religion has precious little to do with it.

Prohibition is not even a moral issue. It certainly would be such were the drinking of intoxicants an evil thing in itself, as the old Manichean heretics taught. But we all know that drinking is not an evil. Even our officials in high places recognize this fact and shamelessly maintain their "cellars" or have their "bootleggers," and it is quite commonly known that the most respectable people in our fair country, including judges, members of State and Federal legislatures, prosecuting attorneys and what not, are still "good hosts" and insist on "setting them up" on occasion.

Running true to form, Prohibitionists confuse the temperance movement with the Prohibition movement. There is all the difference in the world between the two. Father Mathew, the founder of the temperance movement, and aptly named the "Apostle of Temperance," never for a moment dreamed of dragooning people into his way of thinking and acting. He traveled about, preached and persuaded, and happily made many voluntary converts to his noble cause. These same converts thereupon gladly surrendered their personal liberty in the indifferent matter of drink. There was no insistence upon legislation. There was no physical compulsion. There were no *agents provocateurs*, snoopers, sniffers and ex-convicts hired to "collect evidence."

It might be well for Catholic Prohibitionists to remember, too, that many of Father Mathew's friends and admirers never joined his movement and remained "drinkers" to their dying day. Did Father Mathew rush to the lawmakers and ballyrag them, under the curse of hell-fire, to make laws to jail his recalcitrant friends? He did not. He had too much common sense and too much charity in his great heart.

Washington.

J. J. A.